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(Concluded from page 283.)

SOME time after this, an embassy was dispatched on its way to Spain: but, as it entirely failed, the Fathers renewed their work of subjugation, by giving a challenge to the Doctors of Abyssinia to dispute with them on the nature of their religion. The Fathers are said to have succeeded in this, beyond all expectation; inso-much that the Emperor now consigned all offices of trust to such as had already embraced the Roman Faith, or appeared inclined to embrace it; and even issued a proclamation, imposing severe penalties on all who should assert that there was but one nature in Christ.

The Abuna, hearing of these proceedings, hastened to Court; and on coming into the presence, threatened the Emperor with excommunication, for having permitted the late disputes on Religion without his licence. The Emperor said that, by so doing, he had only endeavoured to heal the existing schism in the Church; but if the Abuna wished it, he would order the question to be resumed in his presence. This being agreed, the question was resumed, and the Monks again succeeded, to the utter consternation of the Abuna; who appears to have been a man much better qualified to complain than to dispute.

These successes were followed up, as might be expected, by the Jesuits, who hoped soon to be able to bring matters to a crisis. They accordingly prevailed on the Emperor to publish a second edict, in which it was

made death for any one to affirm that there were not two natures in Christ.

The Abuna, on his return home, knowing that nearly the whole Country, as well as a great part of the Court, had espoused his side of the question, ventured to excommunicate all who should embrace the Roman Faith. This gave some uneasiness to the mind of the Emperor; but on advising with Father Peter, he was brought, not only to disregard the excommunication, but to issue a third edict commanding all his subjects forthwith to embrace the Roman Faith.

The Abuna, perceiving things going thus against him, wrote circular letters to his friends, exhorting them one and all to stand up in defence of their Ancient Faith. They accordingly immediately fled to arms.

The first that distinguished himself in this insurrection was Elius, who was son-in-law to the Emperor and Viceroy of the Tigre. This nobleman seized on the estates of all within his jurisdiction, who had embraced the Roman Faith; and, at the same time, commenced a hot persecution against the Fathers at Fremona.

The friends of the Emperor perceiving matters begin to assume a serious aspect, conjured him, as he valued his empire and his life, to desist from a pursuit which would eventually involve him in distress and ruin. But the Emperor, either infatuated by the sophistry of the Jesuits or provoked by the proceedings of his son-in-law, refused compliance, declaring that he would support the Roman Faith to the utmost.

During this time the Abuna was giving his cause all the popularity in his power. The Emperor wishing to thwart him therein, sent for him to Court; and a Letter was dispatched to Father Peter, requesting his immediate presence.

In a short time the Abuna, attended by a great number of his Clergy, and Father Peter with his associates, made their appearance at Court. The question respecting the Faith being again agitated, the parties, as is usual in such cases, separated worse friends, and better satisfied with their own opinions than ever. The Abuna, however, willing to make another attempt on the Emperor, attended by several of the Clergy, threw himself at his feet; and, after indulging some time in immoderate grief on the probable results of the Emperor's proceedings, conjured him, by all that was sacred, not to regard the sophistry of the Jesuits; but to permit his Clergy and subjects to persevere in their Ancient Faith. To all this the Emperor paid no regard whatever. The Abuna and his Clergy rose, therefore, and left the Court in disgust.

Elius finding that the Emperor was determined to support the Jesuits and their Religion, notwithstanding all that had been said by the Abuna, issued a proclamation throughout the Tigre, commanding all who were Roman Catholics forthwith to join the Emperor and his Court; while those who were willing to defend their Ancient Faith, should immediately repair to him. The consequence was that an immense army soon joined the Viceroy, who immediately commenced his march for the Royal Camp, determined to establish the Ancient Faith, or to perish in the attempt.

The Abuna Simeon, who was now about a hundred years old, joined the insurgents; and on giving them his blessing, assured them that every soldier who should fall in that campaign would die a martyr. This assurance had the intended effect on the minds

of the soldiers; who, in consequence, appeared impatient for the conflict.

On the appearance of the army of the Viceroy in sight of the Royal Camp, the Emperor dispatched his daughter, the Viceroy's wife, to inquire his demands; and to make him very considerable offers, with a free pardon for his present offences, provided he would immediately lay down his arms; and, in case the Viceroy should refuse compliance, to request an armistice for a few days. But Elius, probably supposing this to be an indication of the Emperor's inability to face him, and that he only wished for delay in order to form a junction with the forces of his brother Ras Cella, positively refused both, and began to make preparation for the attack.

Scarcely had the Princess reached the tent of her Father, when the attack was made by the Viceroy; and, as his cause had numerous supporters among the royal troops, he entered the camp without molestation, and had actually proceeded within a short distance of the Emperor's tent, when a body of the Tigrians fell upon him, and killed him on the spot. His followers, as if panic struck on the fall of their leader, threw down their arms, and fled: many, nevertheless, fell in the attempt.

The Abuna finding himself thus left alone, and being too feeble to hope for safety from flight, remained on the spot where he had first posted himself. His character and appearance, however, sheltered him from the insults of the Abyssinian Soldiers; but a Portuguese coming up, and having no compassion on his gray hairs, instantly struck him to the earth with his spear.

The flame that had been excited by the Viceroy and the Abuna, might have been extinguished with them, had not the Emperor mistaking this overthrow for a victory, issued another edict forbidding the people to observe the Jewish Sabbath; which, together with the Lord's Day, they had venerated from the highest antiquity.

This proclamation coming to the hands of Joanel, the Viceroy of Bagemder, was read, and commented on by him in such a manner, as to leave no doubt on the minds of the people as to his sentiments on the proceedings of the Emperor.

The people, on the prospect of obtaining a leader in the Viceroy, and finding themselves unable any longer to submit to the cruelty of the Emperor and the Jesuits, flocked to him from all parts requesting him to stand up for their religion and liberty. This was what the Viceroy wished; and, as he had received some promises of assistance from the Gallas, he did not hesitate a moment to comply with the request.

Intelligence of this event arriving at Court, a great number of the King's friends of both sexes, solicited him, as he valued his crown and life, to give over an enterprise which promised nothing but distress and ruin. His Majesty however, was not to be checked by entreaties; and said, in reply, that it was not the duty of his subjects to remonstrate but obey; reminding them of their inconstancy to his predecessors Jacob and Za Dangel; and assuring them, that he was not only determined to persevere as he had begun, but to make it cost them dearly who should dare to oppose him.

A short time after the Emperor received a Letter from the Viceroy of Bagemder, demanding the dismissal of the Jesuits from Ethiopia, and his own appointment as Viceroy of Bagemder for life. But in these demands the Emperor determined not only to resist him, but to chastise him for preferring them; and marched for that purpose, with a large army against him. The Viceroy finding himself too weak to engage the Imperial Army, retired to the mountains: but being closely besieged, and his provisions and army daily diminishing, he at length escaped to the Gallas; where, being followed by the gold of the Emperor, he was betrayed and murdered.

Peace seemed again, for a moment, to be restored to Ethiopia: but, scarcely had the insurgents of Bagemder returned to their homes, when the Damotes, a people inhabiting the banks of the Nile, harrassed by the iniquitous exactions of the Jesuits, rose to a man; resolving to dethrone the Emperor, and to rid the country of their oppressors. The army collected, on this occasion, amounted, it is said, to about 14,000 men, of whom a great number were Monks and Hermits: but Ras Cella being sent against them with a well disciplined army, completely routed them, leaving great numbers dead on the field.

The news of this victory gave great joy at Court, but particularly to Father Peter; who congratulating the Emperor on the invariable success of his arms, could not help remarking the favours which Divine Providence seemed to bestow in furtherance of the Roman Faith, in direct opposition to that of Alexandria. The Emperor, who had hitherto forbore to make a public confession of the Faith of Rome, now ventured to do it; having first confessed his sins to Father Peter.

The Father, however, surviving these successes but a very short time, letters were dispatched to Goa, requesting a Patriarch, with at least twenty Fathers: for, as they stated, the harvest was now truly plenteous, and labourers few. But as the establishment in India was probably unable to supply so great a number, application was made at Rome, where the General of the Jesuits, Mutio Vitellesci, took on him both to make a public submission to the Pope, and also warmly to solicit, like his predecessor Loyola, permission to go into Ethiopia, in order to complete the great work that had so happily been begun: but in this attempt he was, like Loyola, unsuccessful; though he obtained permission to send one Manuel d'Almeyda as his Nuncio. This Jesuit, with three other Fathers, arrived at Fremona in 1624; and a short time after, proceeded to Court;

where they received a hearty welcome. About this time the Emperor, in order to conciliate the affections of his people to the Roman Priests, published a manifesto, accusing the former Abunas of the most flagrant crimes.

The Emperor, who had for some time looked with a jealous eye on the zeal of his Brother, Ras Cella Christos, for the Roman Party, began now to manifest his disapprobation thereof in a most unequivocal manner. Nor is it likely that the Emperor's suspicions were ill founded; yet, circumstanced as he was, he judged it prudent to proceed with caution; and rather to remove his Brother out of the way, than to break openly with him. Accordingly, another rebellion breaking out under one Cabrael, the Ras was ordered to take the command of the army against the insurgents. In this campaign the Ras was victorious; and, having procured the death of Cabrael by bribing the Gallas to whom he had fled for refuge, he returned to Court, only to be more feared and hated by the Emperor.

In the mean time the Courts of Rome and Madrid determined to send a Patriarch into Abyssinia. Alphonso Mendez was, accordingly, consecrated Patriarch; and James Seco and John da Rocha, Bishops of Nice and Hierapolis. On the 21st of June, 1624, the Patriarch, with his coadjutor the Bishop of Hierapolis, arrived at Fremona; the Bishop of Nice having died on the voyage.

After a short time the Patriarch and his associates were summoned to Court. Experiencing a most splendid reception, and taking advantage of the auspicious circumstances in which they found themselves placed, they prevailed on the Emperor to fix the 11th of December following for the submission of the Abyssinian Church to the See of Rome. On the day appointed, the Emperor and the Patriarch took their seats in the great Hall of the Palace; and, after a Sermon on the Text, *Thou art Peter*, &c. a solemn abjuration of the Alex-

andrian Faith was made by Saged and his Courtiers; which was concluded by an excommunication of all such, as should, at any future time, violate any of these oaths. This was followed by two proclamations: the one, forbidding all Native Priests from officiating till licensed by the Patriarch; the other, commanding all subjects of the empire forthwith to embrace Popery, and to discover and bring to punishment all such as should still adhere to their Ancient Religion.

The provision of an ample establishment for the new Patriarch and his associates, was the next point to be considered. For this purpose, a large estate and palace, lying on the lake of Dembea, was granted to the Prelate: but this being thought insufficient, another palace was built for him at Doncaz; where a College, large enough to accommodate sixty Students, was also erected.

The Jesuit Fathers being but few, the Patriarch sent out, as Missionaries, throughout the Empire, such Abyssinian Priests, as he believed to be most zealous for the Roman Faith; and the work of subjugation appeared to be going successfully on.

Circumstances, however, soon convinced both the Emperor and the Patriarch, that their success was rather apparent than real: for two of the Missionaries, proceeding to say Mass in a Church in the Tigre, were not only forbidden to do so, but, on their refusal to obey, were found murdered in their beds on the following day.—Nor had the fates of Elius, Joanel, Cabrael, and their followers, sufficient terror in them to deter others from following their example: for Tecla George, who had married a daughter of the Emperor, disagreeing with his father-in-law, and being joined by two noblemen, Gebra Mariam and John Acayo, took up arms against the State, resolving to defend the Faith of his forefathers to the uttermost. He accordingly issued a proclamation, commanding all who wished to adhere to the Ancient Faith, to bring their beads and crucifixes to him;

which being done, he committed them publicly to the flames, on the 5th of November following; and, in order to convince the multitude of the sincerity of his professions, killed his own Chaplain, Abba Jacob, in their presence, because he had refused to abjure the Roman Religion.

Intelligence of this insurrection arriving at Court, Kebo Christos, a bigoted Papist and Viceroy of the Tigre, was dispatched with an army to restore order. Coming up with the forces of George earlier than was expected, he completely routed his army, and put to the sword every man, woman, and child, that fell in his way. George, and his sister Adera, fled to a cave; where, after three days' concealment, they were discovered and brought before the Emperor. George was condemned to be burnt as a heretic; but, having some hopes of pardon held out to him, on recantation, he was prevailed on to express a desire of being admitted to the Church. This, however, having the effect of only changing the nature of his sentence, he again relinquished the Roman Faith; and was soon after hanged in presence of the courtiers of both sexes, who were compelled to witness his tragical end.

To consummate this barbarity, the king declared that no one, on commission of the like crime, must henceforth expect pardon; as he was determined to extend to none a favour that he had now denied to his own son-in-law. The Sister of George, about fifteen days after, accordingly shared the same fate, on the same tree, and in presence of the same spectators, notwithstanding every effort had been made by the Court to save her.

Divine Providence, however, at length intervened, to check, and to stop for ever this desolating career.—The groans of many who had retired to the dens and caves of the earth, and on being discovered had either been murdered in them or dragged forth to execution, entered into the ears of Him, in whose cause they

bled; for the Patriarch and his associates, intoxicated with power, committed an act that laid the foundation of their entire expulsion from this unhappy country. They entered into a plot with Ras Cella Christos to dethrone the Emperor; which, coming to the Emperor's ears, sunk the cause of Rome in his estimation, to a degree that it was never able to recover.

Another aggravating circumstance took place about the same time. The Chief Priest of the Abyssinian Church, next in authority to the Abuna, dying without having submitted to the Patriarch, and being interred in one of the Churches, was ordered to be exhumated and cast out to be devoured by the wolves. The Abyssinians, on witnessing this act, were confirmed in their abhorrence of the Jesuits, and their Religion—a Religion, said they, that not only persecutes the living with sequestration and death, but denies that reverence and repose to the dead which even Heathens and Mahomedans allow.

In 1629, the Agas of Bagemder taking up arms in defence of their Ancient Religion, and having massacred the soldiers quartered on them, and driven the Viceroy Za Mariam out of the province, sent envoys to Melca Christos, a son of one of the former Emperors, who had taken refuge among the Gallas, requesting him to accept the crown, and immediately to join them in defence of the Faith.—The Prince agreed; and the insurgents were immediately joined by great numbers from all parts of the empire, and especially by the Peasants of Lasta, who are said to be the stoutest men in all Abyssinia. The Emperor, wishing to crush the rebellion as early as possible, marched immediately by the way of Gojam, with an army of 25,000 men, and attacked the Peasants in their strongest mountain; but was beat back with considerable loss: and, had not Kebo Christos come up with a reinforcement, it is probable that the Peasants would have obtained a signal victory. The loss of the Emperor in officers is said

to have been considerable; and he left not fewer than 700 of his soldiers dead on the field of battle.

The Emperor finding himself in great want of an experienced General, sent for Ras Cella to take the command against the Peasants. The Ras succeeding in driving them out of the kingdom of Gojam, the government of that district was bestowed on him. The chief command of the whole army was, at the same time, conferred on Basilides, the young Prince, and heir apparent to the Crown.

The nomination of the Prince to the command of the army was considered as a great triumph to the Alexandrian Party at Court, as he appeared well affected to the Ancient Faith. Their next object was to get rid of Ras Cella and Kebo Christos. The Ras was soon after sent to his province; and Kebo Christos dispatched, with a few troops, into the Tigre, where the Prince was to join him, and then to march against the Peasants of Lasta. But Kebo waiting till his provisions were nearly exhausted, and the Prince not appearing, he began his retreat; which the Peasants perceiving, they fell on the rear of his army, many of whom perished, with Kebo who commanded them: the rest joined the Peasants.

Another champion for the Roman Faith, Tecur Egzi, falling about the same time by the hand of the Gallas, the leaders of the Alexandrian Party at Court waited on the Emperor, beseeching him to take into consideration the cause of his subjects; who, they said, had now been for some years employed in destroying one another, and that for the sole purpose of introducing a Religion which they neither understood, nor had any disposition to learn. This remonstrance followed up by some other considerations, began to have some effect on the minds of both the Emperor and people for the restoration of the Ancient Faith. The Emperor, sending in consequence, for the Patriarch, pro-

posed some measures of toleration for his subjects.

A toleration was, without the consent of the Patriarch, finally published, containing the following clauses:

1. The Ancient Liturgies were to be read in the Churches, having first received the emendations of the Patriarch.

2. The Ancient Fasts and Festivals were to be kept; excepting Easter, and such as depended thereon.

3. The Ancient Sabbaths were to be observed.

The publication of the Indulgence gave the Patriarch great offence; who immediately wrote a very sharp Letter to the Emperor, telling him, that had it been proper to publish that document, the office of so doing belonged not to the King, but to the Priests; and warning him, in conclusion of the rashness and judgment of King Uzziah.* The King replied, with great good sense, that the Patriarch could not but be conscious that he had done every thing in his power for the establishment of Popery: and that the present distressed state of his Empire absolutely required that the Indulgence, to which the Patriarch had agreed, should be made known; and this, he trusted, was sufficient to convince him of the impropriety of his allusion to King Uzziah.

On the publication of the Indulgence, the Abyssinians, in general, expressed great satisfaction; interpreting it, as the Patriarch had supposed that they would, as extending to every article and custom of their Ancient Religion. The Peasants of Lasta, however, seemed to be better informed on the subject; and flushed, perhaps, with their late successes, determined to accept of nothing short of the entire restoration of their religion.

The Emperor, finding that the Peasants were not satisfied with the late Indulgence, began to collect an army, in order to reduce them; but as this required some time, especially

* 2 Chron. xxvi. 16-21.

as he was obliged to call in his Heathen Neighbours, the Gallas, to his assistance, he sent Ras Cella with a small army to keep them in check: but the Peasants, descending from their mountains to the number of 20,000, put this detachment to flight, and were very near taking the Ras himself prisoner. The Emperor came up, soon after, with his forces; and as the Peasants, now conscious of their strength, had posted themselves on the plains, he had no difficulty in drawing up his men in order of battle before them. After the armies had looked on each other for a short time, with a terror that may be compared to the calm that precedes an earthquake, the cavalry of the Gallas were ordered to charge the Peasants, which they did with such fury, that their main body was immediately thrown into confusion. The Gallas had now nothing to do, but to follow up their success, which they did to such a degree, that the sword might be said to have been satiated with slaughter.— This continued till darkness terminated the pursuit; when not fewer than 8000 of the Peasants lay dead upon the field.

The Alexandrians, on this sad catastrophe, appeared quite disconsolate; and giving vent to their feelings, addressed the Emperor in a pathetic appeal. To this appeal, the empress added an equally passionate remonstrance.

These remonstrances, it is said, had such an effect on the mind of the Emperor, that instead of returning to Court in triumph on his victory, he returned rather to deplore the loss which he had sustained; and, with a determination, never again to take part in so bloody a tragedy. He accordingly summoned his Council, when it was resolved that the Abyssinians should be permitted to return to the religion of their forefathers.

The Patriarch hearing of this, hastened to Court; and on the 20th of June, 1632, attended by his Jesuits, obtained an audience. He made a most passionate appeal to the feelings

of the Emperor; and, in concluding his harangue, in which he was pleased to grace the Emperor's advisers with the appellation of "serpents," he prostrated himself, with his associates, conjuring his Majesty, either to grant them their requests, or to behead them all instantly before him.

The Emperor, however, was not to be thus wrought upon, after the real exhibition of death and carnage on the plains of Lasta: but, ordering the Jesuits to rise, told them that he had done all in his power for the Catholic Faith in his kingdoms; but, as he had now scarcely a kingdom or subjects to govern, it was in vain to expect more.

From the Emperor the Patriarch went to the Prince, and, on a repetition of the same farce, received an equally dissatisfactory reply. He was now convinced that all was nearly lost; and that nothing short of a miracle could long keep the Faith in Ethiopia.

The next object of the Alexandrians was to get the late Decree of the Council put in force. In this they succeeded: for a report having been circulated that the Ancient Religion was to be restored on the day of St. John the Baptist, and great numbers flocking from all parts of the empire to witness the sight, it was represented to the Emperor that it would be dangerous to delay the execution of the Decree any longer. The Emperor hereupon sent to the Patriarch, informing him of his intention; and recounting the great losses which the Empire had sustained, in the death of so many brave Generals and Men, requested his answer forthwith. The Patriarch replied, that the Peasants of Lasta might indeed be indulged with their Ancient Religion, as they had taken no oaths to the contrary; but that this could not be said of his Majesty and the Court, who had sworn to defend the Roman Faith: besides, he clearly foresaw that the toleration of two religions in Ethiopia, must eventually end in the establishment of two kingdoms and two kings.

This Gordian knot, however, was, like the more famous one of old, not solved, but cut by the Emperor: and the following Proclamation was immediately published by a Herald.

“Hear! Hear!—We formerly recommended to you the Roman Faith, believing it to be true; but, as great numbers of our subjects, under the several commands of Elius, George, Cabrael, and others, have been slain on that account, we now restore to you the free exercise of the Religion of your Forefathers. Your Priests are therefore to take possession of their Churches, and to officiate in them as formerly.”

It is scarcely possible to conceive the boisterous joy with which this Proclamation was received. The praises of the Emperor echoed through the camp; and bonfires, in which the beads, &c. of the Romanists had been thrown, were seen blazing all over the country, and nothing but joy and satisfaction appeared in every countenance.

The Alexandrians followed up their success; and, shortly after, obtained another Proclamation, in which every subject of the Empire was commanded to embrace the Alexandrian Faith.

In the month of September, 1632, the Emperor died of a hectic fever: and Basilides, his son, being proclaimed Emperor in his stead, received the submission of the nobles. But Ras Cella Christos manifesting some dissatisfaction, gave the Prince great suspicion of some plot being in existence between him and the Fathers. The Ras was, therefore, thrown into prison, and the Fathers deprived of their arms and ammunition, and commanded immediately to depart to Fremona. This was a fatal stroke to the Patriarch; but, finding every effort that he could make with the Prince to be fruitless, he was, at length, compelled to set out for Fremona, where he arrived on the 24th of April, 1633, having lost most of his valuables on the road, by a banditti that way-laid him for that purpose.

The Fathers had not been long at Fremona, when they found a malcontent named O Kay, who had formerly taken a part in the insurrection of George. To him they made their court; promising, if he could protect them but a short time, that a Portuguese Army should be sent from Goa, which would, at once, put him in possession of the Empire.

The Prince getting intelligence of this, immediately dispatched an order, commanding the Fathers forthwith to leave Ethiopia; and telling them that he had ordered vessels to be ready for them at Massowah.

On the receipt of this order, the Fathers escaped from Fremona, and were concealed by their friend O Kay in the mountains, waiting till the Portuguese succours should arrive. The Prince, hearing of this also, sent a message to O Kay, ordering him to deliver up the Fathers prisoners to him. O Kay did not think proper to comply with this request: but he determined to get rid of the Fathers as quickly as possible. The Patriarch was soon after sent to Arkeko, where, as well as at Massowah, he experienced great difficulties; but, at length, arriving at Suakin, he was detained, and kept as a slave for a considerable time.

The Patriarch, on leaving O Kay, had prevailed on him to conceal four of the Fathers, till the succours from Goa should arrive: but five years elapsing, and the troops failing to arrive, the Fathers were delivered up to the Prince, who, having tried and condemned them as traitors, banished them into the territories of the Agas, where they fell a sacrifice to popular fury, and were all hanged on the same tree.

The Patriarch being at length ransomed, and arriving at Goa, made every attempt in his power to get some troops dispatched for Abyssinia; but, on an entire failure, was compelled to give up the case as desperate.

Thus ended a Mission, which, for the intrigue with which it was intro-

duced into Abyssinia, the artifice and cruelty with which it was carried on, and the miserable and disgraceful termination which it received, admits of no parallel in the annals of the world.

For the Christian Spectator.

On Unbelief.

WHEN we look at the conduct of men, and trace their various actions to the principles from which they spring, we may by a comparison of these actions and principles, with the requirements of God's word, learn the very extensive prevalence of unbelief. No one who loves God, or is attached to the gospel which he has revealed, can, without grief, observe the prevalence of this evil.

Those are unbelievers who do not put their trust in Christ alone for life. This no unregenerate man does, whatever may be his speculative opinions, and whatever his professions of faith in the Messiah. Those also who are habitually disobedient to the divine law, are unbelievers. They are far from realizing that Christ is the only mediator, the only person through whom sinners can be pardoned; nor will they grant, *practically*, that the gospel is all of free grace. The gospel teaches that man must repent, and forsake his sins; be crucified to the world, and lead a holy life, as the only means of acceptance through the merits of Christ; but men are slow of heart to believe it. Set before man all the truths which relate to God and Christ, heaven and hell, unbelief prompts him to discredit them.

The manner in which a principle so dangerous and destructive as unbelief is manifested, is worthy of attentive consideration.

Unbelief distrusts the veracity of God.

Very frequently there is no hesitation in admitting the affirmations of men. These are no sooner made than they are believed, especially on ordinary occasions; and were not this the fact, we should be unable to

pursue our customary avocations. We must do many things with a reliance on the assertions of others, or not act at all. To the declarations of God, however, there is not this ready assent. Though he is the God of eternal truth, yet the unbeliever distrusts his character and his word. He calls in question the declarations of the sacred volume, or views them as of no concern to himself; and if there is a professed belief in the scriptures, the most important truths are so perverted that he understands them differently from the mind of the Holy Spirit. With all their professions of belief, there are multitudes, who by no means realize, that God is that glorious being, whose "faithfulness reaches unto the clouds," and "with whom there is no variableness neither shadow of turning." On the contrary, they would degrade Jehovah to a level with his creatures, and persuade themselves, that he is continually varying his purposes so that there is nothing fixed or stable in his government. They do not perceive that if this principle were really exhibited in the government of God, it would destroy his character, and ruin his creatures. As saith the Lord by the prophet; "I am the Lord; I change not; therefore ye sons of Jacob are not consumed." Unbelief strikes at the foundation of all religion and would subvert every doctrine of revelation. It makes God a liar, and declares him utterly unqualified for the exercise of moral government.

Unbelief produces discontentment with the allotments of Divine Providence.

Influenced by unbelief the children of men are uneasy with their lot, and wish for a change of condition. Thus Adam and Eve were not contented with the image of God in which they were created. They were not contented with their employment in the garden of Eden, to keep it, and to dress it. Though surrounded with all the desirable circumstances of innocence and felicity, being placed under the immediate care of their Crea-

or, and favored with the society of God, as their great parent, yet they soon became discontented with their lot. They grasped at imaginary good, at some change of condition which they thought would conduce to the increase of their happiness. They did not believe that they were placed under those circumstances, which would lead to glory, complete and eternal. They therefore set themselves against God, and his disposal of them. They acted under the impression that they could choose for themselves, better than God had done, and this surely was unbelief.

Their offspring have ever been strongly inclined to tread in their steps; and even to go beyond them, in dissatisfaction with the dispensations of God. We are prone to think ourselves wiser than our Maker, and to consider our systems of society and religion, our plans both in secular and religious matters, as superior to his. We fancy we can devise better plans of governing the world, of distributing property, life, health, talents and honors, and better doctrines and systems of church government, than he has devised and set before us in his providence, and his word; and hence, originate false doctrines and systems for the organization of the church.

Unbelief distrusts the testimony of those whom God has sent to declare his will.

This is the natural consequence of distrusting the veracity of God: for a person who does not credit the declarations of Jehovah, is certainly as ready to discredit those who speak in his name. They will show no more regard to his ambassadors than to himself, and they are equally averse to the truths of religion when they read them in the scriptures, or hear them spoken by man. If men have called the master of the house Beelzebub, much more they of his household. The truth is, they do not believe a word spoken, either by the Lord or by his servants, especially if opposed to their inclinations. We prove this by facts. Noah was a preacher of righteousness

for 120 years, and none believed him. Reflect on the treatment of Elijah and Jeremiah, by their countrymen; and on the reception given to those who, since that time, have not shunned to declare the whole counsel of God. Unless the heart has been renewed by the grace of God so that unbelief has been destroyed, men have rejected the testimony of God's servants. Nor has the testimony of Christ; been received with more readiness, or less aversion. It has, in fact, been opposed, and rejected. Though he came into the world to bear witness to the truth; though he clearly taught the character of God, and of man, and used various methods to enforce his doctrines, yet he was not believed; so that he could truly say, 'I am come in my father's name and ye receive me not. If another shall come in his own name, him ye will receive.' This is a most humiliating truth, but it is one fully exemplified by the conduct of men towards true and false prophets, and teachers, in every age. Christ has had fewer, even nominal, followers, than Mohammed, and men readily listen to impostors who preach sentiments in accordance with the feelings of their carnal hearts. 'But now ye seek to kill me,' said our Saviour, 'a man that hath told you the truth.' Unbelief especially discredits the Divine testimony respecting the natural character of man, and the method by which he may recover the favor of God. The unbeliever does not realize that he is entirely sinful, and exposed to all the curses written in the book of the law. He does not believe that divine justice is so inflexible, or sin so heinous, as to bring endless misery on him. Neither does he believe there is no way of escape but through the righteousness of Christ received by faith. He, in some form or other, attaches merit to himself, and relies on a righteousness by works. Nor does he apprehend that he is continued a prisoner of hope through the forbearance of God. Jehovah withholds the execution of that punishment which his justice would

allow, and the sinner construes this forbearance into an argument for his own merit, or a proof that God is not displeased with his conduct.

We now pass to a consideration of the consequences of unbelief.

These are briefly stated by our Lord in a conversation with the Jews:

"If ye believe not that I am he, ye shall die in your sins;" and in his instructions to the disciples: "He that believeth not shall be damned."—

Whatever be a man's life, or principles, the want of faith in Christ, of that true faith which leads a person habitually to keep all God's commandments, will effectually exclude him from the favor of God, and the happiness of heaven. He who dies in his sins is wholly disqualified for happiness beyond the grave. He carries with him his evil heart of unbelief, his enmity, and all those affections and desires, which must make him completely wretched.

Several things may be mentioned which will show the propriety, and the necessity, of this decision of the Almighty.

Unbelief leads to all other sins.

This was the sin that induced man to eat the forbidden fruit. Our first parents disbelieved the Divine threatenings, or they would not have been guilty of this conduct. Through unbelief, they ate and fell. This laid the foundation for all the violence and guilt with which the earth was filled previously to the deluge; the foundation for that depraved character in which "every imagination of the thoughts of the heart is only evil continually." It has been the source of the idolatry, ignorance, vice, and will-worship with which the heathen have been chargeable; and from which, Jews and Christians have not been exempt. It is the source of that rejection of the true religion which has brought destruction upon thousands and tens of thousands. It is the source, whence spring the ungodliness and the iniquity which now prevail. The unbeliever discredits the divine threatenings and

this emboldens him to commit sin. He fancies he "shall not surely die," and therefore multiplies his iniquities.

Unbelief leads to destruction as it serves to blind the understanding, and harden the heart.

It is, therefore difficult to be removed. It blinds sinners to the perception of truth, and shuts their understanding against light and argument. Its direct tendency is, to prevent a person from examining his state and to hide his real character from his sight. Refusing to credit God's testimony, he forms an opinion of himself in correspondence with his propensity to think well of his conduct and his heart. He enquires not with any sincerity respecting his prospects, or the foundation of his hopes; and never examines with impartiality how he stands affected toward the real character of God.

Let us bring the subject to the test of experience and make an appeal to fact. We ask those who believe not in Christ, who remain impenitent, if they do not usually feel quite indifferent about their condition? Do they feel any alarm because they are sinners, and have broken the law of God? are they not unmoved at the denunciations of his wrath and at the punishment that awaits them? are they not backward to admit that God is so holy as his word represents? that his law and its penalty are 'holy, just and good?' that Christ is the only Saviour of sinners? that they are under obligation to love God "with all their heart, and soul, and mind, and strength? and their neighbor as themselves?" But still they are sinners, and exposed to all the curses which the justice of God pronounces against such transgressors. They are however, perfectly stupid and indifferent about these truths, because they do not believe them. If conscience sometimes excites their fears and they are alarmed by some solemn exhibition of the truth, do they not as speedily as possible, turn their attention from the

unpleasant subject and endeavour to forget the unwelcome truth? They choose to be ignorant respecting such subjects, and though they at times, fear that the obnoxious doctrines may be true, they will not candidly examine, because if they should find them true, they must obey them, and obedience would necessarily lead to a different mode of life. How shall we lodge these "obnoxious truths in a mind armed with prejudice?" Unbelievers are in the snare of the adversary being "led captive by him at his will." They embrace the error which he suggests; fall into the sin to which he tempts them; and what is the prospect, but that, they will go on in unbelief, darkness and guilt, until they perish?

Unbelief leads the subject of it from all satisfactory good, or permanent enjoyment. All rational beings must admit that God is the fountain of excellence. From him flow all blessings, and every good which can rationally be desired. Yet unbelievers are wholly insensible of this excellency of God, and of the happiness to be enjoyed in his service. When a person addresses them on these subjects, he speaks in an unknown tongue. They seek their felicity and their treasures from some other sources. They turn to the empty amusements of time and sense; to the vanities which promise much, and end in vexation of spirit. They perhaps plunge into immorality, for happiness. They have left substantial good, or rather have never known it, and they will not take a course to procure it. Let the unbeliever ask his heart, or rather his conscience, for his heart is deceitful, if this is not his condition. He cleaves to objects which he has ever found to be vanity and vexation; and he ever will find them such. Ask those who have indulged a spirit of unbelief and a worldly mind through life, even down to the bed of death. All this attachment to the objects of time and sense, and this disappointment in the pursuit of happiness are the certain consequences of unbelief.

Disregard God, and you will leave him. Forsake him, and you will go on crying "who will show us any good," and will never find real enjoyment. You will probably be carried about with every wind of doctrine, or go on in your speculative opinions, until you meet the frowns of Christ, who has declared, "If ye believe not that I am he, ye shall die in your sins."

Continued unbelief effectually debars a person from the saving benefits of Christ's atonement. It renders ineffectual all entreaties and all warnings to sinners; all the offers of life and all the threatenings of death; for they will not believe. It bars the door of mercy and grace. Christ "*did not many mighty works, there, because of their unbelief.*" Though the Lord Jesus has been at all the cost of redemption; though he has made ready all things for the salvation of sinners, and freely offers to them all the benefits of his atonement, yet the unbeliever is in no respect benefitted, because these blessings are received only by faith.

It is unquestionably true, that "he who believeth not is condemned already and that the wrath of God abideth on him." And to what direful calamities must that person be every moment exposed, who is condemned already, and on whom the wrath of God *abideth*? There is no safety; there can be none for us until we belong to Christ, and are his by faith. "He that believeth shall be saved, and he that believeth not shall be damned." There is no medium between these two characters and conditions, faith and salvation; unbelief and condemnation. All unbelievers are liable this moment, and every moment, to be brought to the bar of Christ. It is nothing but the forbearance of God, of an offended God, which preserves them in life for a moment. Their hearts, however, are so hardened through the deceitfulness of sin, that they believe not these truths. None of these things move them, and they cry, "we shall

have peace though we walk in the imagination of our hearts."

Final unbelief brings a person to his death bed in his sins, to the judgment of the great day, under the divine indignation; and to a habitation of eternal contempt and misery. This is the sure result of unbelief. "If ye believe not that I am he ye shall die in your sins."

Thus presumptuous and destructive is the spirit of unbelief; a spirit which all the impenitent indulge. To cherish it, is the highest contempt we can offer to a God of truth and holiness, and its effects are infinitely fatal. It is hostile to the perfections of Deity; foolish, infatuating, and destructive. It separates a person from God, from Christ, from redemption and forgiveness, from heaven and all true felicity, and leads him through all the train of sins and miseries, down through time, and to eternity fitted to destruction. It brings a person under temporal calamities, and spiritual judgments. Unbelief was the ruin of the old world, and has been the ruin of the new; and it will be ours if we indulge it. Let us then beware of unbelief, and take heed how we reject a crucified Saviour; "He that despised Moses' law died without mercy—of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God?" A. Y.

For the Christian Spectator.

The providential will of God not inconsistent with his preceptive will.

THE providential will of God respecting any thing, is his will respecting it when considered as belonging to a series, and as to its connexion and relation in that series. All events which ever have occurred, or ever will occur in the universe, as they are all under the government of God, directed, and controlled by his wisdom, and goodness, and power, must be agreeable to his eternal counsel and will. The will of God in this

sense, which we call his providential will, may be defined to be his will respecting his own operations. All the operations of God, are made to exhibit to his intelligent creation, the most glorious view of his wisdom and goodness and power. Whatever God does, therefore, he wills to do; and whatever he wills to do, he wills to do according to the most perfect wisdom and goodness. Every event therefore, that takes place in the universe, is agreeable to his providential will, and is calculated, in the place where it stands, and in the relations it bears, to reflect the greatest glory on the government of God.

The preceptive will of God is that which he has divulged in the moral law. The principles of conduct which this law prescribes, are such as form the brightest glories of his own character, and the highest excellence of his intelligent creatures. The principles are such as he looks on with infinite complacency in himself, and such as he looks on with approbation and delight when manifested by any of his creatures. A being in himself considered, he would choose to see exhibit these principles rather than not exhibit them,—that is, if the being could be considered apart from all other beings, and apart from all other events, and, in short, apart from the plans of his government. But evidently, no being in the universe, can God, consistently with his most holy government, consider in such a detached view; but he must regulate the circumstances of each individual, according to the place which it is to occupy in the universe, and according to its relation to the whole plan of his government, in such a manner as to conspire with all other individuals to make a most perfect display of his glorious attributes. Though, therefore, God love holiness in itself considered with perfect complacency and hate sin in itself considered with perfect hatred, yet he may, in perfect consistency with such dispositions, choose that one being should be holy, rather than sinful, and choose that

another being should be sinful, rather than holy, in order to display more perfectly to the universe, by the holiness of the one, and sinfulness of the other, his own moral perfection. Now if such be the disposition of God toward believers and sinners, in themselves considered, is it at all improper that he should divulge it to the universe by a law? Is it at all improper for him to say that he would have all men to be saved? Is it at all improper for him to declare, that he willeth not the death of the sinner? May not God proclaim to the universe his love of holiness, his hatred of sin, and his compassion for the miserable? And surely all such declarations are true; and such dispositions exist in him in a degree far above the comprehension of our capacities, and commensurate only with the ardor of his infinite mind.

Can it be improper that God should command all beings to love him with all their heart? Can it be improper, on the other hand, that he should regulate obedience to this command, and limit its extent by his most perfect wisdom?

If the desire of God respecting an individual, considered merely as an individual, be that the individual be *holy*, and his desire respecting that individual, considered in his *relative capacity*, be that the individual be *sinful*, shall God choose that the individual be holy or that he be sinful? The answer to this question determines the whole subject. If he choose that he shall be holy, where will be the glory of his government? If he choose that he shall be sinful, though it may not be a desirable thing in itself, and he may express all the regret consistent with perfect wisdom, his government will be viewed by all holy beings as glorious.

Nor let it be said, that it argues imperfection in God, that his perfect wisdom did not make the obedience of each individual consistent with the greatest glory of his government. You allow that the government of God has for its object the greatest

good of the universe,—where then, I ask, can be the imperfection? In his goodness? But can infinite goodness choose more than what is infinitely best. In his wisdom? What better system could it devise than the best? But is your objection against this; that the best system possible should be constructed in such a way, that a thing bad in itself might be good on the whole? Is it reasonable to object against the construction of the system, when you acknowledge that its end is the best possible, and that no other construction would secure the end? What then if God decree violations of his preceptive will? All these violations occur under his most perfect government, and form a necessary part in a system, which is the result of his perfect wisdom and goodness, and which will render his throne glorious in the view of all holy beings. And if, on the other hand, God decree compliances with his preceptive will, all these compliances are alike under his most perfect government and form a necessary part in a wise and benevolent system which is to render his throne forever glorious.

The question then, why one individual is saved rather than another, should be answered in this simple way, as must appear in the event; that there is more wisdom and mercy displayed in the salvation of the penitent prodigal, than there would be in the salvation of the hardened sinner. If the question be raised why one individual becomes penitent rather than another, we may assert still that the answer will not affect in any way the propriety of granting salvation to the penitent, because this last proposition is so plain and so evident that we cannot surrender it without denying man to be a free agent. Yet with respect to the government of God, we may say to the question, that the moral character of God will be more gloriously displayed to the universe by the penitence of one, rather than his impenitence, and by the impenitence of the other, rather than his penitence.

God evidently has his prerogatives, respecting which we cannot safely reason from any analogy, and to which all creatures ought cheerfully to submit. The introduction of sin into the universe, is an example in which God exerts his prerogatives. King over the universe, he will do all his pleasure; and as all his counsels are guided by perfect love and wisdom, he reasonably commands all his intelligent creatures cheerfully to submit to his government. In permitting sin to enter the universe, he did his pleasure; and as perfect love and wisdom are not inconsistent with such permission, we ought to view God, in this matter, as an amiable and glorious Sovereign. The analogy of a parent leading his child into temptation and sin, is a very unworthy and erroneous representation of the conduct of God. Such conduct in a parent we are obliged to consider as exceedingly criminal. The reason is, the parent and the child are both subjected to the law of God, and the parent cannot act in this manner, with any wisdom or love to direct his conduct. But God in his conduct is glorious. His omniscient eye looks through the endless train of consequences, and sees them, whatever may be their present aspect, terminating in the happiness of his kingdom.

O.

For the Christian Spectator.

Some remarks on the objections to the early chronology of the Old Testament, derived from the astronomy of the nations of eastern Asia.

It is well known that objections have been brought against the authenticity of the Mosaic records, derived from the astronomy of the Chinese, and of some of the nations of India. The claims of the Chinese to an antiquity inconsistent with the scriptural chronology, have been shown, long since, to rest upon a very slight foundation; but the Indian astronomy has been thought to be attended with

greater difficulties. It has been maintained by the French Astronomer, M. Bailly, that the new tables of Tirvalore, which were brought into Europe from India, by M. Gentil, must have been founded on observations which were made as early as the year, 3102 before the Christian era. This opinion has been since ably supported by Professor Playfair, in a paper read before the Royal Society of Edinburgh in the year 1789, and is strenuously defended in the article Astronomy, in the new Edinburgh Encyclopedia.

The objection which arises from the opinion now stated is this. According to the common chronology, which is derived from the Hebrew scriptures, the flood was before Christ 2348 years, which is 754 years later than the time, when, as is alledged, astronomical observations were commenced in India.

Now admitting that the fact is established, that astronomical observations were made in India at the time supposed,—the objection which is derived from it against the history of Moses, is not very formidable. No person who has particularly examined the chronology of the old testament, with the advantage of the critical researches of the last half century, will hesitate to acknowledge, that the dates of the early history are extremely uncertain, and that the addition of a few centuries, especially between the time of the flood and of the calling of Abraham, may be supposed without any violence to the sacred text, or if with many learned men we adopt the chronology of the Septuagint version, all difficulty is removed; as according to this version, the flood was some years before the epoch of the Tirvalore tables: or it might be maintained on probable grounds, that this epoch itself is antediluvian.

There is, however, no necessity of resorting to either of these expedients. If authority is of any weight in such a controversy, it is undoubt-

edly against the authenticity of the tables. La Place, whose opinion in such a question deserves the highest consideration, in his *Exposition du Systeme du Monde*, gives it as the result of his investigations, that the Tirvalore epoch of 3102 is fictitious, and that it was invented for the purpose of giving a common origin in the Zodiac to all the motions of the heavenly bodies, and that the tables have been either constructed or corrected in modern times. He likewise maintains, that the difference between the real situation of the heavenly bodies, as ascertained by the best modern tables, and their supposed situation at the Tirvalore epoch, is too great to admit of the belief, that the position of these bodies was at that time determined by observation.

But much the most elaborate investigation of this subject, it seems, has been made by Delambre, in a general history of astronomy, now publishing in Paris. The writer of this article has not seen the work of Delambre, but from a review of the two first volumes, intitled *Histoire de l'Astronomie Ancienne*, in a number of a literary Journal, (*Bibliothèque Universelle*) published at Geneva, in February, of the present year, a full account is given of the conclusions of this celebrated astronomer from his examination of the subject under consideration. It should be recollected that Delambre has been long known as a profound mathematician and astronomer, and, from his known opinions on the subject of revelation, cannot be supposed to have been under any bias favorable to the common chronology of the scriptures. As some readers of the Christian Spectator, may be curious to know what opinion such a man as Delambre has formed of the Chinese and Indian astronomy, the following passages translated from the review above mentioned, are here subjoined. The reviewer, after stating the account given by Delambre of the *Almagest* of Ptolemy, proceeds as follows :

“The theories of Ptolemy were scrupulously adopted by the Arabs, the Persians, and the Tartars, by whom, there is some probability, according to M. Delambre, that they were communicated to the Chinese and to the inhabitants of India, in whose hands, says he, they were greatly corrupted, as these nations had too little knowledge of geometry to comprehend their nature or their use.”

“In support of this opinion, the author, in his second book, examines in detail the principal systems which have been published on the subject of the Chinese and Indian astronomy—tracing every particular to its source, and analyzing the original treatises, which we owe to the researches of the missionaries in China, and more recently, of the English society, established at Calcutta. He admits that the Chinese, at an early period, had some knowledge of astronomy; that, like the Chaldeans, they made celestial observations without any aid from theory; that they were acquainted with the motions of the planets and of the sun, the intercalation of one day in every four years, from which originated their division of the circle into 365 1-4, degrees and that they had measured, with some approach to exactness, the obliquity of the ecliptic; but the authenticity of their long succession of solar eclipses appears to him doubtful;—he believes that their knowledge of parallax has always been too imperfect to enable them to calculate any one eclipse with exactness; the antiquity which they attribute to their knowledge, he considers liable to very strong suspicions; and the result of his enquiry is, that from the long labours of the Chinese, no certain information can be obtained.”

“As to the inhabitants of India, M. Delambre refutes the system of M. Bailly, which ascribes to them, in remote antiquity, a perfect system of astronomy; he shows that it is probable that the four sets of Indian ta-

bles which were brought to light in 1687,* are of no higher date than the *eleventh* or *fifteenth* century of the christian era; that they are imperfect and inaccurate, and that the methods of computation from them are too obscure and enigmatical to have afforded any assistance to the neighbouring nations. A very particular examination of the proofs collected by M. Gentil, and of the Memoirs of Jones, Davis, Playfair, Wildfort, Bentley and Colebrook on this subject, confirm him in his opinion."

After some further account of the opinions of Delambre, on the subject of the science of the eastern nations, the reviewer adds:—

"It is remarkable, to observe as we proceed, by how many methods we arrive, in these latter ages, at the proof of the recent origin of the human race on our globe. On this point, the sciences, which appear to have the least connexion with each other, such as astronomy, comparative anatomy, geology and history, all tend, the more nearly they approach perfection, to confirm the narrative of the sacred historian."

J.

* The four sets of Indian tables here referred to by the reviewer, were not all brought to Europe in 1687. The first set was brought to France, in this year, from Siam by the French Ambassador. Two other sets, one from Chrisnabouram and the other from Narsapour, were sent to Paris by the French missionaries in Hindostan, at a later period;—the fourth set, the Tirvalore tables, was procured by M. Gentil, a French astronomer in 1769, who went to India to observe the transit of Venus. He obtained these tables in Tirvalore, of a learned Bramin, who likewise instructed him in their use.

To the Editor of the Christian Spectator.
SIR,

YOUR correspondent P. in the first number of the Christian Spectator, page 20, has given an explanation of the passage Ps. lx, 7. *Ephraim also is the strength of mine head*. So far as the explanation of the bare words is concerned, I fully accord with the views of your correspondent. But in ascribing these words to the Deity, he detracts, I apprehend, very much from the true force and beauty of the Psalm; and degrades the majesty of the Almighty, by making him to rest on an arm of flesh. He was evidently led to this view of the passage, by mistaking the force of a preceding clause, verse 6, *God has spoken in his holiness*, and by not considering how much more appropriate the words which follow that clause, are to the author of the Psalm himself, than to the Deity. The turn which I would give to the sixth verse, is happily expressed in the versification of this Psalm, by Tate and Brady.

The holy God has spoke; and I,
O'erjoyed, on his firm word rely:

For the Hebrew word **דבר**, (which is rendered *has spoken*) as well as the Greek *λαλεω*, the Latin *loquor*, the German *reden*, and I may add the English *to speak*, are, with few exceptions, not followed by the words spoken. On the contrary the Hebrew **אמר**, the Greek *επω*, the Latin *dico*, and the English *to say*, are, for the most part, thus accompanied. Hence the verb *to say*, is so often added, in the Bible, after the verb *to speak*, whenever it is necessary to give the words of the speaker. Thus, *And the Lord spake unto Moses, saying*.
Q.

Miscellaneous.

For the Christian Spectator.

A Comparison of the English, with the French Pulpit.

THE French preachers have a kind

T 2

of eloquence peculiar to themselves. It partakes much of the warmth of their climate, and of the lively manners of their nation. It has excellen-

cies, and it would be strange, if it had not defects.

They are generally happy in the selection of texts, which contain interesting truths; but unhappy, in taking them from the "Lessons" of the day. Their texts appear to be chosen, not so much to sanction and enforce particular truths, as to form a kind of customary motto, at the beginning of every discourse. It is hardly necessary to add, that the division is often fanciful, and entirely irrelevant to the text.

The style of the French sermons is too diffuse. It abounds with point and antithesis; yet, it is easy and vivid; adorned with apt metaphors, and splendid figures. The language is usually perspicuous, but the sermons are obscure. There is method in the arrangement of parts; but these parts are not closely connected. The same object is not invariably pursued in the same discourse. The mind of the reader is often confused, by the introduction of articles foreign to the main design.

There is still another defect in the French sermons;—they want matter. They are warm, animated exhortations, addressed more to the passions of men, than to their understandings. It is confessed, that they have many fine sentiments. These, frequently novel in their kind, and embellished with the beauties of rhetoric, charm the reader, and carry him along almost forgetful of himself; but, let him stop and reflect on what he is reading, and his interest will be found to arise, not so much from a rich variety of solid thoughts, logically combined, and leading him forward to one grand result, as from a secret fascination in the sounds of the vowels and liquids; in the smoothness of the period; in the variegated and vivid description. We do not condemn the graces of speech. These give truth a more engaging appearance, and for this reason alone, deserve the highest attention of the pulpit orator. But, they will not compensate for the want of argumentation and solid sen-

timent. They may surprise, but cannot convince. They may dazzle, but cannot instruct. They may indeed please, but can neither sanctify nor transform.

The English preachers differ in many respects from the French. Shortly after the Reformation, the language of the pulpit in England, was dark and scholastic, abounding with puns, and with greek and latin quotations. The succeeding ages had the merit of refining much upon the style of their predecessors. They introduced a simple, clear, nervous diction, adapted to the lowest capacity, and to the sublimity of Gospel truth. Their sermons have more strength and more sentiment than the French. The reader can seldom fail of finding enough to feast his intellect; but, he will doubtless be disappointed, if he expects much to enliven his imagination, or touch his heart. Their most celebrated sermons, are pieces of cool, didactic reasoning. This is the opposite extreme to that we censured in the French.

A speaker who treats his hearers as beings of pure intellect, can justly claim no higher merit than that of a logician. He is not an orator, for it is the province of an orator, not only to reason and convince, but to excite to action. He is not content that his hearers believe a certain truth, he endeavours to make them feel it. He addresses their passions. He aims to awaken the conscience, and affect the heart. This part of a discourse is stiled the "pathetic," and here the English preachers are mostly deficient. Their abstract reasoning would be much more tolerable, if to this, they should append a warm, practical application. It must be acknowledged, that the French divines are too fanciful in their applications. These seldom have any intimate connection with the main subject. They are, rather, vague, general remarks, better calculated to strike and interest by their novelty, than force conviction on the conscience by a glowing exhibition of truths already established.

In point of delivery, the French preachers possess excellencies of the highest kind. They have ease and warmth. They are solemn, impassioned, and persuasive. If their action is abundant, it is often appropriate and expressive. The English divines, until lately, have had little or no action. Their manner has been dull and uninteresting. Garrick, the celebrated actor, once said to Bishop Littleton—"We speak of fictions as if they were realities, and you speak of realities as if they were fictions." This remark though severe, was strictly true. The practice of reading notes, has confessedly detracted much from the eloquence of the English pulpit. On this point, theorists may reason, but common people will think and decide for themselves; and, it is their decision which can alone raise or sink a public speaker.

But dull as may be the manner of the English clergy, one can hardly fail of being improved by their matter. Their sermons, generally, abound with sentiment. They always display an apt proportion of parts. The subject is ingeniously expanded, and often admirably well conducted. In a word, the formation of the statue is perfect; "but no soul warms, awakens, and inspirits the dead marble."

With the names of several English and French divines, is associated every thing that is dear to sacred eloquence. On them, the christian world has long lavished the most unqualified tribute of applause. Whether due or not, it is now too late to withhold it. Still, their eloquence was not that, which purifies the heart, and reforms the life. The reason is obvious. Their doctrines were not those, which ordinarily prove "the power of God" to the salvation of men. A kind of monastic melancholy broods over their doctrines. They abound in speculations about the invisible state. The English preachers, of whom we speak, dwell much on the moral virtues; on the civil and social duties. Important as these may be, they are not those simple truths of the

Gospel, which find their way directly to the heart. With such a cold theology, one may easily account for the dullness of their manner, and the little salutary effect produced by their preaching. Very different was the theology of Baxter, of Whitefield, and the modern Spencer; and very different was the general result of their ministry. These, perhaps, had not the learning of a Barrow, nor the measured accuracy of a Blair; but they had an eloquence—an unction, that melted the heart, and which, by the Spirit of God, was made mighty to the conversion of souls. These are the preachers whom we think really eloquent; and if pulpit oratory in England, is higher than in France, it is chiefly indebted for its pre-eminence to those, who have long been thought little better than religious enthusiasts.

D. C. H. S.

To the Editor of the Christian Spectator.

SIR,

It is stated in President Dwight's System of Theology,* that, "In this town (New-Haven) within five years, more than fifty divorces have been granted: at an average calculation, more than four hundred in the whole State during this period; that is, one out of every hundred married pairs." A stranger to our laws, might understand (contrary to the intention of the excellent author,) that, in five years, fifty divorces have been granted to *inhabitants of this town*—a population of scarcely six thousand. The fact is, divorces are granted by the Superior Court, at their sessions in the several County towns; and the divorces here spoken of, were not for the *town*, but for the *county* of New-Haven—not for six thousand, but for thirty-seven thousand inhabitants. I have my doubts whether the county of New-Haven, situated on the sea-coast, and containing a number of compact settlements, is a perfectly correct ground of estimate for the rest of the

* Vol. IV. p. 274.

State. Other crimes certainly are more prevalent in such situations, than in the State at large; and why not the crime of unscriptural divorce? Taking this estimate, however, four hundred divorces are granted in the whole State, every five years; that is, eighty in each year. At the ordinary estimate of six persons to a family, there are more than forty thousand families in the State. Dividing this number by eighty, the number of divorces in each year, we have one divorce to every *five* hundred married pairs, and not to every *one* hundred, as stated in the passage cited above. The error arose, without doubt, from inadvertently dividing the number of families (40,000) by 400, the number of divorces for five years, and not by eighty, the number for a single year. A part of these divorces, likewise, were granted for a cause universally admitted to be scriptural. For the purposes of the argument, these ought, I think, to be excepted; for they are approved by God, and infer no evil to the community.

A correction of these errors would not be necessary, if they occurred in a work of ordinary merit. But the writings of Dr. Dwight, bearing the impress of a superior intellect, will descend, we believe, to distant ages; and in justice to his character, they ought to be accompanied by a correction of those slighter errors, which cannot be entirely avoided, in a work of so much magnitude.

NEOPORTENSIS.

To the Editor of the Christian Spectator.
SIR,

I WAS highly pleased with the remarks which appeared in your number for March, on the *dying confessions and joyful hopes of murderers, and other capital offenders*. They are judicious; well fitted to open the eyes of the community to the light in which we should view such confessions and hopes, and may prove a timely warning, to young offenders, against the expectation of closing a life

of crimes with a triumphant death.—Such a presumption, the increasing accounts which we have recently had of criminal executions, is certainly fitted to cherish. The baneful influence of whatever tends to foster this presumption, is manifest; not only as it regards criminals, but as it regards the impenitent in general.—This presumption fortifies the corrupt heart in its confidence of final impunity, and causes it to say with a bolder tone; “I shall see no evil, though I walk in the imagination of my heart and in the sight of mine eyes. If the most atrocious villains generally repent at the foot of the gallows, and the voice of the Christian world pronounces them blessed in their death, surely I need not fear.”

With this view of the extensive and baneful influence, which I fear such accounts are calculated to produce, I can assure you it has been with alarm, that I have witnessed the frequent and extensive publicity which has been given to the fair-drawn narratives of dying culprits. Some of these narratives have come forth to the world, with such a glow of pathos, as to bespeak for the sufferer more of the feelings with which we should weep over a martyr, than of the mingled pity and indignation, with which we should regard a murderer when falling by the stroke of justice.

It may be said indeed, that the criminal deploras his crimes and pathetically warns all against the commission of similar offences. To this I reply, that his confessions and his warnings are commonly brought forward as *evidences of his piety*; and are rarely, if ever, presented in a manner that will strike to the heart of the reader, as a terrific admonition to abstain from crimes; and *no* warning which the professed penitent *can* give, can be compared to that which he seems to shriek forth to his comrades, at the moment of his execution.

If we could rationally believe, that so large a proportion of malefactors, die in the faith, the principal ground

of objection to the publicity of their hopes, would be removed. The *manner* however in which they are given, might still, in many instances, be objectionable, as tending to hide from our view the odium of the crimes for which they suffer, and thus to defeat the whole object of human punishment—the prevention of future crimes. But against the accurate and judicious developement of the facts, we could not object. On the other hand, we should be glad to have that knowledge, which would enable us to rejoice with angels, over every one of these sinners that truly repents.

But the insuperable objection is, that we cannot have sufficient reason to induce a belief in the genuineness of repentance, in that large proportion of instances in which it is professed. I will not repeat the able arguments of your correspondent in proof of this position. But for the purpose of substantiating them by the evidence of one very remarkable instance of a heartless profession, I beg leave to subjoin the following anecdote, related to me by a chaplain who had served in our army. He was himself witness to the facts.

For some crime, which I do not recollect that my informant specified, a soldier was sentenced to be hung. Soon after this condemnation, the chaplain conversed with him on the importance of his spending the short portion of time assigned him, in preparation for death. But he found the unhappy man totally stupid, and left him with no apparent anxiety about his future state. At a subsequent interview, however, he was enabled to make some impression on his mind; and very soon the criminal manifested the deepest solicitude—was desirous to have the chaplain with him as much as possible,—begged the prayers of all—and often cried for mercy. A short time previously to the day appointed for his execution, he professed a change of feelings—penitence for his sins—a reliance on Christ for salvation—and a willingness to die. I do not recollect,

with sufficient precision to repeat the various conversations, which were related to me. But they were such as to afford as fair a presumption of penitence, as in the case of any criminal, whose narrative I recollect. On his way to the gallows, he professed himself very happy in the thought that he was about leaving a world of sin and trouble, and going to be with Christ. On the scaffold he spoke with great composure—manifested his resignation to death—and spoke of the raptures on which he was about to enter. The moment came which had been marked for his last. At this instant, instead of awaiting the work of the executioner, he voluntarily precipitated himself from the scaffold. The instant cry from the commanding officer, was, "*draw him up.*" He struggled exceedingly, and it was with difficulty that he was got upon the scaffold before his life was gone. It then appeared that the officer had in charge a declaration of pardon, instead of an order for his execution. He was taken to his quarters, and remained senseless for some time. But when reason was restored, and he was informed of his pardon, what do we hear from those lips which were so lately magnifying a Saviour and exulting in the hope of heaven? Is it an ascription of praise for this most unexpected opportunity to testify to men, the genuineness of his repentance and his love to Christ? is it a lamentation that he is drawn back from the threshold of those joys which opened before him, in so blissful a prospect? The very first sentence he utters, is a profane boast of the bravery with which he leaped from the scaffold! And after this, not a vestige of serious thought seemed to remain in his mind.

Who can imagine that this man was prepared for death? Yet, had he not been resuscitated, how few would have questioned his reception to heaven. This is indeed, but a solitary instance, and from the nature of the case, will probably remain so. But,

if all the malefactors who have died with the most joyful hopes, had been restored to life again, might we not have had the most lamentable demonstration of the hypocrisy and self-deception, in which, perhaps, not less than nine tenths of them have died, and gone to their own place! I state this large proportion, because I believe that facts which bear the strongest analogy to those in question, of any that man can inspect, will not encourage better hopes. I refer to that very large proportion of instances, in which persons, apparently near death, have expressed their hopes of heaven, but, on their recovery from sickness, have given proof in their lives that they were still "in the gall of bitterness, and bond of iniquity."

If then, there is fearful reason to believe that most of the criminals who fall by the hand of justice, die in a state of impenitence; and if a different representation is of baleful tendency; ought not the *Christian Spectator* to remonstrate against the publication of these glowing descriptions of the "dying confessions and joyful hopes of murderers and other capital offenders?" and ought he not to caution the public against giving them credence?

Permit me to subjoin a single remark, on a kindred topic, addressed to ministers of the gospel. When called to officiate at funerals, who of us is not aware of a powerful temptation, to say something which shall imply our belief of the happy state of the deceased? The love we bear to the departed members of our charge—our sympathy with the mourners—and a desire to assuage their grief and comply with their expectations, are motives which strongly impel us to this thing. But in view of the considerations, suggested above, must not these comparatively trifling motives, be overwhelmed by that tremendous responsibility which rests upon the watchman of souls? Except in cases where the previous life has borne witness to the piety of the

heart, can we deem it safe for ourselves, can it be true friendship to the souls of the mourners, and is it not perilous to our hearers, for us to imply, either in prayer, exhortation, or sermon, that we have any strong confidence that the deceased is received into heaven? And must we not guard against dwelling, with emphasis, on any religious expressions that may have dropped from the dying lips of one, who gave no good evidence of piety while in health?

V.

To the Editor of the *Christian Spectator*.

SIR,

I send you several letters, which were addressed to a friend, giving information respecting the origin, design, &c. of Sabbath Schools. N.

MY DEAR J—

You know how eagerly I always availed myself of every opportunity to contribute to the recreation of your solitary hours, especially by the communication of any intelligence suited, to furnish entertainment, and enrich your mind. I shall, in the present instance, enjoy the more pleasure in writing to you, as the subject in regard to which you solicit information, has, for some time, particularly engaged my attention, and awakened all the interest and enthusiasm of my heart. I shall avail myself of every means in my power, to give you a just portrait of the novel and august institution which is copiously diffusing the most invaluable blessings over our country; and am persuaded that it will both afford you entertainment, and gratify your benevolence.

This country cannot boast of an institution, more benevolent and useful than that of its Sabbath Schools. It contains no other, which actively engages in the divine work of gratuitously doing good to others, so many hands and hearts, or exerts so wide and efficacious an influence, at once to relieve the miseries, and amend the

characters, of the ignorant and the vicious.

These schools, which have been established in England, nearly 40 years, and beside diffusing throughout every part of that kingdom, the most invaluable blessings, by the intellectual and moral improvement of her illiterate population, have given birth to one of the most beneficent, and splendid institutions which adorn that nation, (the British and Foreign Bible Society) were but recently introduced into this country.

A Sabbath School, was indeed established in Philadelphia, as early as 1791, for the gratuitous instruction of poor children in reading and writing; but it was designed only for their instruction in these elements; and was taught by hired teachers. The Borough, now the city, of Pittsburgh, in Pennsylvania, has the honour of establishing the first Sabbath School, in the present form, in the United States. At the instance of a benevolent gentleman of that place, a small number of persons formed, in 1809, a moral society, for the "suppression of vice—reformation of manners—and propagation of useful knowledge." Through the agency of this society, the deplorable ignorance and immorality of the poorer classes of the community being soon developed, at his suggestion, a Sunday School for their religious instruction, was instituted on the 22d of August 1809, and a public notification of its object, and the manner in which it was to be conducted, was given, with an address soliciting the attendance of scholars, and the co-operation of the citizens in promoting the object of the School. This address, put into the hands of every family in the Borough, awakened a high degree of interest; and the first School, opened on the first Sabbath of September, was attended by 240 scholars, children and adults.

This School, though constituted without the knowledge of the mode of organization in Europe, (for letters were written unsuccessfully to New-York and Philadelphia, to gain

intelligence on the subject, nothing being there known respecting them, except the fact of their existence in Europe,) coincided in its principal features with the schools now established. Its organization and management were adapted to the wants of the scholars. Preventing the violation of the Sabbath, preserving decorum and silence in the streets, reforming the scholars in manners and morals, its beneficial tendency soon became obvious; and conciliated to its support, the respectable portion of the community. It has, it is believed, been ever since maintained, though at times, in circumstances less flourishing than at first. In the summer of 1811, the Rev. Robert May, missionary from the London Missionary Society, (to whom, erroneously, their first introduction into this country, has been ascribed,) without any knowledge, it would seem, of the existence of the school at Pittsburgh, proposed their establishment, and exhibited a plan for their organization, to the Evangelical Society of Philadelphia; in consequence of which an association was formed for the purpose, and on the 20th of the following October, a school was opened under his superintendence, in which, during the five subsequent years, more than 1800 children were instructed.

A school was also established by a gentleman in Albany, in 1813, and without any patronage from the public, continued for some time. In June, 1814, two benevolent ladies of New-York, opened a school for adults and children, in which were collected between 80 and 90. In Wilmington, Delaware, one was also established, in the autumn of the same year.

In April, 1815, schools were commenced in the Northern Liberties of Philadelphia, which, in a few months, contained 500 scholars.

These incipient steps to the formation of the Sunday School institution, were the result, chiefly of private, insulated effort. The schools were organized, and sustained by the exer-

tion of a few individuals, without the co-operation, if you except the first, or even knowledge of the public generally. The subject had not yet attracted the public notice. The year 1816, is the era of their general introduction, and of the establishment of the institution, in its present eligible and splendid form.

The citizens of New-York, have the honour of forming the first Society for the regular organization and conduct of Sabbath Schools. The first proposition for the establishment of the Female Union Society for the promotion of Sabbath Schools, was made by the benevolent ladies of the several denominations in that city, assembled by public invitation, on the 24th of January, 1816, in consequence of which, on the 31st of the same month, the Society was instituted by the adoption of a constitution and the appointment of officers; and schools for the instruction of females, were immediately opened.

On the 12th of the subsequent month, the gentlemen of the city, assembled by public notification, took measures for the formation of a similar Society for the education of children of their sex; and on the 26th of the month, the New-York Sunday School Union Society was instituted, and schools were immediately established.

The formation of these societies, and the astonishing effects of their earliest efforts, becoming known through the public papers, and other channels, attracted general attention, and led to the organization of similar societies and schools, in various sections of the country.

During the same year, they were established in New-London, Middletown, Fairfield, and New-Haven in this State; and subsequently at Hartford, Norwich, and many other places: and during that, and the following year, they were introduced into all the principal towns in the Union.

Thus, in the short space of three years from its public organization in New-York, this institution, origina-

ting in the unostentatious philanthropy of a few individuals, has risen to its present magnitude, extending from the Province of Maine to the Mississippi, and from the Atlantic to the shores of Lake Superiour. Formed on the basis of benevolence, supported by the patronage, and uniting the efforts of all the good of every religious sect, it is pouring forth its redeeming influence to rescue the ignorant and vicious of every age, from the miseries and dangers in which they are involved in this world; and from the ruin to which they are hastening in the next.

The object of Sabbath Schools is to instruct the ignorant of every age and condition, in the great truths of christianity, and to form them to virtue and happiness. The scholars consist of two great classes. Those who are entirely illiterate, and those who, though having learned to read, are either not at all, or imperfectly acquainted with the doctrines of religion. The first class is instructed in the use of letters, and conducted through all the elementary steps of pronunciation, spelling, &c. until they are able to read; when they are united to the other class, and initiated into the doctrines and duties, which the scriptures inculcate. The task of instruction is gratuitously performed, principally by young gentlemen and ladies, to each of whom is usually allotted a class of scholars, consisting of from five to ten, or more, as is convenient, always of their own sex.—The schools of either sex are separate, and entirely independent of each other. In the larger cities, the schools are established on a regular and admirably adjusted system. Patrons of the institution and instructors are formed into a Society. The labour is divided, and each branch of the work allotted to appropriate officers. Beside the teachers, on whom is chiefly devolved, the task of collecting, instructing, and governing the scholars, are appointed superintendants to visit

* See S. S. Repository, and Same's Guide *passim*.

the schools, and inspect the mode of teaching, and the behaviour of the scholars; and committees for procuring books, and other officers are requisite to direct the funds, and the correspondence, and to consult and control the general interests of the Society. The teachers of each school, keep a list of their scholars, with an account of the time of their entrance, their absences, departure, studies, behaviour, &c. and at stated periods, report to the superior officers, the condition of the schools, and the success of their exertions. To induce scholars to attend, public invitations are given, and the instructors visit and solicit them at their houses. To excite their diligence and good behaviour, rewards of various kinds such as tickets, books, medals, &c. are bestowed on the deserving; and the negligent and refractory, whom affectionate reproof will not amend, are corrected by the loss of such rewards as they may have received, or expulsion from the schools. Particular attention is paid to the cleanliness of their persons and dress; and to the decorum of their behaviour. Books have been composed for the use of the schools, adapted to the capacity of the several classes, from the abecedarians, to those, who are able to read the scriptures; consisting, beside elementary lessons for the youngest learners, of sacred stories, selections of scripture history, catechisms and hymns. These, they not only learn to read, but commit to memory.—Others, who are farther advanced, learn portions of the scriptures, or select from them to recite in their own language, the biography of individuals; or collect and repeat passages which inculcate some particular doctrine or duty. The instructors endeavour, by explanation, to assist their comprehension of the studies, and render their progress, easy and pleasurable. They labour by condescension, friendly treatment, and affectionate advice, to gain their confidence and esteem, to reform their manners and morals, learn them the

government of their passions, teach them self-respect, and incite and encourage their desire of knowledge; to apprise them of the value of their privileges, inspire them with detestation of vice and love of virtue, and impress on them the fear of God, and an habitual regard to his presence and will. In short, the object is, not only to improve their intellectual, but moral condition. All the instruction is subservient to the grand design of saving their immortal souls. The schools are opened and closed by prayer, reading the scriptures, or singing. In many places the schools are opened twice on the Sabbath, before and after public worship. The scholars are conducted to the places of public worship, by the instructors, to whom, in rotation, the task is assigned of sitting with them, to preserve order and silence.

The whole of this labour is performed gratuitously. It is the work of genuine benevolence. No one expects, or receives, any compensation for his toil, except the pleasure of nobly exercising his powers, and doing good to others. The funds necessary for the purchase of books, and other expenses, incidental to such an establishment, are derived, either from donations, or from subscriptions paid by the annual and life members of the societies.

In this great and benevolent work, all denominations of Christians, at least in many places, unite and act harmoniously. From their instructions, as far as possible, every thing is excluded, which distinguishes sects; and their charity, and zeal for the promotion of human happiness, and the kingdom and glory of God, triumph over local attachments, and party prejudices.

Such are the Sabbath Schools, and such their object. From this brief sketch, you will perceive the prominent features of the institution, and discover the philanthropy and grandeur of its design. Though its origin is recent, it is already established, and operates on a great and splendid scale,

and embraces in its benevolent views, all the victims of ignorance and wretchedness; and proposes to conduct them to knowledge and virtue, to happiness, and to God.

I shall avail myself of some other opportunity to detail to you, more fully, its operations, and convince you of its almost miraculous success in im-

proving the character and condition of the poor. If, as I fear, I have extended this letter to too great a length for your patience, I beg you to attribute it to the pleasure which it affords me to address you, and to accept it as a token of the esteem with which I am

Yours, &c.

N.

Review of New Publications.

Third Report of the Directors of the Connecticut Asylum for the education and instruction of Deaf and Dumb persons, exhibited to the Asylum May 16th, 1819. Hartford. Hudson & Co.

THERE is not among the various objects of christian commiseration, a more interesting class of persons than the deaf and dumb; nor is there one, we believe, of all the benevolent institutions of our country, which, in proportion to the numbers concerned, has stronger claims to public attention and patronage, than the Asylum at Hartford. It appeals at once to the understanding and the heart; and we rejoice that this appeal has been so deeply and so extensively felt by the community. Already has a view of its silent inmates, gathered round their instructors in the school room, and "looking unutterable things," excited strong emotions of compassion, gratitude, and admiration, in the minds of thousands who have visited the asylum. Three years ago, these solitary and afflicted children of our common Father, were groping in intellectual and moral darkness, hopeless themselves of deliverance from their mysterious imprisonment, and regarded by most of their friends, as placed by an inscrutable Providence, far beyond the reach of literary and religious instruction.

But the way was preparing for their relief. By one of the happiest

combinations of genius and extraordinary powers of invention, with practical good sense, stimulated by compassion, to incredible perseverance, the prison doors had already been thrown open to many of their despairing brethren in Europe, and a friend from America, had crossed the ocean to learn the art, which had effected such a mighty change in the circumstances and prospects of the deaf and dumb, in France and Great Britain. The result of this benevolent enterprise, has more than answered even the sanguine expectations of those who planned it; and, as the auspicious commencement of this new system of instruction in the United States, has already gladdened the hearts of admiring thousands, we doubt not, that it will long continue to be regarded with increasing interest and gratitude.

The asylum was opened early in the spring of 1817, and a systematic course of instruction was immediately commenced, with twelve pupils, by the Rev. T. H. Gallaudet, assisted by Mr. Clerc, who, happily for the institution, had been induced to accompany him to this country. So rapidly was public confidence gained, that before the close of the second year "the school consisted of fifty students from eleven different states in the union." The Report now before us, is drawn up with judgment and taste, and breathes an excellent spirit. It presents the public with a concise, but

perspicuous account of what the Directors have accomplished and projected during the past year, together with an extremely interesting view of the present state of the institution under their care.

Every reflecting mind will perceive at a glance, that the expences of such an establishment, especially in its infancy, must be considerably greater than in other elementary schools, and greater than they will be in this, when the necessary arrangements, which demand time and money and experience, shall have been completed. Still, we believe, that many, even of the thinking part of the community, needed information on this subject: and we trust, that the statements and reasoning of the Directors, in the beginning of their report, will be read with general satisfaction. But there is one thing, which to our minds, needs some further explanation. The Report states, p. 3, "that *none* of the pupils pay for board, washing, and tuition, the annual sum, which these articles cost the asylum." And again, p. 5, "By the course which the Directors have pursued, they have already afforded each pupil, the advantages of the asylum *far below* their annual cost, and at the same time, have been enabled to make provision, for speedily placing the institution upon a permanent and respectable foundation, by procuring very healthful grounds, on which to erect buildings suited to the peculiar wants and comforts of the deaf and dumb."

Now we certainly do not mean to question the legal right of the Directors, to appropriate their funds, as they may think most expedient: and still less can we entertain a doubt of their sincere devotedness, to the permanent interests of the asylum. But if some of the pupils, or their parents, are wealthy, (which we believe is the fact,) would not such most cheerfully pay the *full amount* of what their board and instruction cost the institution, for the sake of enabling the Directors to afford more ample gratuitous aid to the indigent? We are sure,

that no one could offer any reasonable objection against so benevolent a discrimination:—which might place the inestimable blessings of instruction, within the reach of some, who upon the present equalizing plan, may possibly, for want of funds, be forever shut out from the asylum. We hope, indeed, that as several pupils belonging to the state of Connecticut, are now deriving their support and education from a fund, which the Legislature granted some time since, for this special object, ample provision will soon be made, for gratuitously proffering the same advantages to all, who may stand in need of this blessed charity. And here we cannot but express our high admiration, of the truly enlightened and liberal policy of the General Court of Massachusetts, in recently appropriating the sum of *four thousand dollars* annually, for six years, to be expended in the education of such deaf and dumb persons in the asylum at Hartford, as may be found in the commonwealth, unable to defray their own expences. In the name of all the mute and benighted objects of this legislative bounty, so worthy of an enlightened christian state, we thank the men whose hearts devised, and whose voices carried the important resolution. Such an example, is worthy of universal applause and imitation.

In the mean time, as it appears from the Report of the asylum, which has been honoured by this public and decisive testimony of confidence, from so respectable a quarter, considerable additions have, during the past year, been made to the funds of the institution. These additions have been made, by contributions and donations in Connecticut, Massachusetts, New-Hampshire, Rhode-Island, and some other parts of the Union; and by a munificent public grant, of more than 23000 acres of land, during the last session of Congress.

Of the course of instruction, and of the system of government in the asylum, we believe an enlightened community will cordially unite with us,

in expressions of high approbation. The school is at present distributed into five classes, under as many teachers, including the Principal, whose efforts "have been and will continue to be directed, to the improvement of the pupils in *written* language." *Articulation*, it is their deliberate opinion, can rarely if ever be taught, with any real advantage to the deaf and dumb; and of course, they cannot, consistently with the high trust reposed in them, waste the precious time of their pupils, and their own labour, upon this comparatively useless branch of education. Here, we doubt not, that the Principal and his associates will be found to have by far the greatest weight of authority and experience on their side. It is certainly *possible*, in some cases, to teach the deaf and dumb to articulate; but in many more, the attempt must either prove entirely abortive, or be so very imperfectly successful, as to evince a lamentable waste of time and money. This, neither individuals, nor the public can well afford. It is one very material branch of economy in a school, of whatever description, so to direct the course of studies, as that the pupils may derive the greatest advantages, from their opportunities. By appealing to the authority of that acute and profound philosopher, Dugald Stewart, on the question of teaching oral language to the deaf and dumb, the Directors will have satisfied some, of the good judgment which has dictated the course in the Connecticut Asylum, whose minds before wavered on the subject.

"The power of articulation," he observes "can rarely if ever, repay to a person born deaf, the time and pains necessary for the acquisition. This error, (that is the stress which has been laid by some on the power of articulation) was no doubt, owing in the first instance, to a very natural but a very gross mistake, which confounds the gift of speech with the gift of reason; but I believe it has been prolonged and confirmed in England, not a little by the common union of this branch of *trade* with the more lucrative one, of professing to cure organical impediments. To teach the dumb to speak,

besides, (although in fact entitled to rank only a little higher than the art of training starlings and parrots,) will always appear to the multitude a far more wonderful feat of ingenuity, than to unfold silently the hidden capacities of the understanding, an effort which is not, like the other, palpable to some, and of which but a few are able to ascertain the existence, or to appreciate the value. It is not surprising, therefore, that even those teachers who are perfectly aware of the truth of what I have now stated, should persevere in the difficult, but comparatively useless attempt, of imparting to their pupils that species of accomplishment, which is to furnish the only scale, upon which the success of their labours is ever likely to be measured by the public."—p. 8.

There is one point on which we cannot fully agree with the celebrated author of these strictures. Short as the time is, since the first systematic attempt was made, to teach the deaf and dumb in this country, *written* language, such has been the progress of the Pupils in the Connecticut Asylum, as to leave very little, if any doubt on the public mind, of the practicability and usefulness of this ingenious mode of instruction. Mr. Gallaudet and his associates, are under no necessity of putting language into the mouths of their pupils, to proclaim the success of their labours. It is every day most unequivocally displayed in the school room, and in the original letters, which communicate in artless and affecting terms, the warm acknowledgments of the deaf and dumb to their distant friends and patrons.

But we rejoice to see it explicitly stated in the Report, that a far higher object has been kept steadily in view, in the Connecticut Asylum, than the improvement of the pupil in mere intellectual knowledge. "The original design of the Institution, they tell us, was to make it *the gate of heaven* for those poor lambs of the flock, who have hitherto been wandering in the paths of ignorance, like sheep without a shepherd." A truly christian design, and one which has evidently been crowned, in no ordinary degree, with the blessings of heaven,

"As fast as their opening understandings have been capable of receiving the simple doctrines of the gospel, have these doctrines been unfolded to their view.—Most of the important facts contained in the sacred oracles have been communicated to them, and the interesting truths of Revelation, addressed to their consciences and urged upon their acceptance. During the past year, both in the school and in the family, those who have had the care of their government and instruction, have witnessed occasional seasons of seriousness among them when it seemed as if God was of a truth very near to their souls. 'What shall I do to be saved?' is a question which, in hundreds of instances, has been proposed by many of them in their own expressive language, with a look of intreaty more earnest than words could describe. And it is a fact which should be very encouraging to all the friends of evangelical truth, that the humbling doctrines of salvation *alone* through the blood of Jesus Christ, and of sanctification *alone* through the influences of that Spirit which he died to purchase, have been the very doctrines which have afforded these children of misfortune consolation, encouragement and support. The phraseology of their Divinity continually alludes to Jesus Christ. He seems to be the palpable object of faith upon which their minds most easily fasten. Under the direction of the heads of the family they surround the morning and evening altar of devotion. Their supplications to their Father who is in heaven are expressed by their teachers in their own native language of signs.—No one who witnesses the almost breathless attention with which they encircle the organ of their communication to heaven, and the intuseness with which they observe the petitions which he offers up, can doubt for a moment, that all of them think the duty in which they are engaged a very serious one, that most of them understand its true import, and that many of them actually worship the Father of their spirits in spirit and in truth.

"What is still more affecting, says the Report, the fact has often occurred, and among a large proportion of the whole number of pupils, not excepting the very youngest, that silent, unostentatious and retired, they have been observed secretly offering up by signs and gestures, their broken and imperfect, though sincere requests to their Father who is in heaven. 'Does God understand signs?' is a question which they have more than once put to their guardians, and an answer in the affirmative, has brightened their faces with the liveliest expressions of gratitude and hope and joy.

"One of their members, after a year of patient waiting and deliberation, during which, she often solicited the privilege of complying with the injunction of her Sav-

iour, has publicly professed herself to be his disciple, and in the estimation of her christian acquaintance, has continued to walk worthy of so high a privilege."—pp. 9, 10.

We must not omit to state, for the information of such of our readers as may not have access to the Report, that the instructors and pupils all board together in the same house, eat at one table, and surround the same family altar, in offering up the morning and evening sacrifice. And it cannot fail of giving peculiar satisfaction to the friends of the deaf and dumb to know, that "it has been a leading object with the superintendent and his lady, aided by the Principal and his associates, to make the government of this interesting family entirely of the parental kind; and that their success, during the past year, has equalled their most sanguine expectations, and satisfied them that this is the best kind of government."

Having thus in a connected series of extracts, presented our readers with the substance of the Report, we shall now proceed upon a somewhat broader basis to offer a few reflections and remarks. It occurred to us in our first visit to the asylum, soon after it was opened, and the impression has been growing stronger ever since, that this new and wonderful system of instructing the deaf and dumb, must, in process of time, throw considerable light upon the philosophy of the human mind. Not having access to the understanding of his pupils through the ordinary channels of communication, the teacher is obliged to employ the whole force of his genius, in discovering and availing himself of the best means, which are left for the accomplishment of his benevolent purpose. Thus he is led to study the laws of perception and association, and to analyze the elements of thought and knowledge, with much greater care, than he would be likely to do, were it not for the daily and hourly pressure of necessity. Of course, it may we think, be confidently expected, that where the in-

struction of the deaf and dumb devolves, as it often will, upon men of inquisitive and comprehensive minds, much curious and profitable information will be gained, from long and careful observation, and from those experiments, which they will necessarily make upon the minds of their pupils.

But however this may be, we feel fully assured, that enough has been done already, and is doing every day in the asylum at Hartford, to suggest many profitable hints to the teachers of all our elementary schools, and indeed of our public seminaries. Almost every one, we believe, has been surprised at the rapid proficiency of the deaf and dumb in the Connecticut Institution; and particularly at the facility and even accuracy, with which they have learned, in so short a time, to commit their thoughts to writing. It would be difficult to point out any collection of youths, possessing all their senses and faculties, who have made greater proficiency the last two years, than the inmates of the asylum. But what is most remarkable in our view, is the scientific accuracy and precision of their definitions. This extends to a great variety of abstract terms and complex ideas, so that whoever will take the trouble of visiting the school and exercising the pupils in this way, may very probably be led to make comparisons, not altogether favorable to many of the same age, who have enjoyed the advantages of instruction from very early childhood. Now every effect must have an adequate cause; and we have no hesitation in ascribing much of the success which has attended the new system of instruction, to the simplicity of the elementary course, and to the pains which are taken, to give a distinct and vivid impression of every new idea; a clear and precise definition of every word. In this way the learner advances slowly at first, but advances surely. He lays a deep and broad foundation. Each day brings fresh additions to his stock of materials for

the superstructure. The ground which he gains is easily maintained, because he never advances to a new position, till he has patiently removed every intervening obstacle, and is fully prepared to occupy it.

We have not time to pursue these speculations, and we gladly revert to topics more immediately and deeply interesting to the christian spectator. We exceedingly rejoice to see it explicitly announced by the directors, in their official capacity, that the great original design of the asylum, was to impart the blessings of salvation to the deaf and dumb. We admire the truly evangelical spirit which breathes through the concluding pages of the report—so clearly evincing that this leading object has hitherto been faithfully and steadily pursued; and offering to the public the best pledge, that the same christian course will characterize all the future regulations of the institution. This is showing to the world a paramount regard for the salvation of the soul. It is placing education on its true ground, making it subservient to the highest and best of purposes: and we bless God, that one of the most interesting schools in our country, is conducted upon strictly evangelical principles. But it is melancholy indeed, to think, how few comparatively, are worthy of being reckoned in the same class, and it is distressing to witness the influence of a decidedly worldly policy, upon the general complexion of so many of our valuable seminaries.—How few men are there, acting as the overseers and guardians of our Academies and other schools, who have the courage to declare to the public, that their *great* object is to make the rising generation “wise to salvation?” Disconnect the highest degrees of mental culture, and the finest external accomplishments, from religious principles and practice, and of what use are these endowments, either to the individual himself, or to the world? They only qualify him for more extensive mischief. How many who have become “wise only to do evil;”

in the enjoyment of superiour literary advantages, might, by the blessing of God, have been prepared for distinguished usefulness, under a different system, and through the instrumentality of different teachers.

How cheering is the reflection, that while the mental improvement of the pupils in the asylum at Hartford, is more effectually promoted than it could be upon any other plan, the efforts of all with whom their education is entrusted, are unceasingly directed to that higher object, which has been already mentioned. The Directors have judged and acted wisely in selecting teachers and guardians, who, there is reason to believe, feel a deep interest in the spiritual welfare of their charge; who are continually imparting religious instruction, in its most attractive forms, by using the Bible as a school book; and who will take pleasure in answering the questions daily proposed, concerning God and Christ, by the interesting objects of their compassionate regard. Let all, who compassionate these children of ignorance and sorrow, and who desire the salvation of their souls, fervently pray, that the same spirit which originated the Connecticut Asylum, may continue to animate the breasts of its guardians, and that the Directors may always have the happiness of being able to entrust the immediate government and instruction of the pupils, with persons of piety.

In the mean time, what can be more interesting to the feeling, or encouraging to the benevolent heart, than the deep and solemn interest which has already been excited in the minds of the deaf and dumb, on those subjects, which are inseparably connected with their eternal welfare?

What an impressive and heart-cheering comment are these facts upon the wisdom that devised the plan of this christian institution, and the efficacy of the prayers and counsels and labours, which have been so fervently and faithfully devoted to its prosperity.

Most cordially do we unite with the "Directors and all engaged in the government and instruction of the pupils" in the earnest prayer with which the report so impressively closes.

"That such may ever continue to be the principles upon which the concerns of the Asylum shall be conducted, and that, while under the smiles of that kind Providence which has hitherto cherished it, it may be made instrumental of rendering the interesting objects of its care, more happy and useful in this life, it may subserve the still more noble and exalted purpose, of disclosing to their minds the simple and affecting truths of the gospel, the humbling doctrine that we are all ruined and lost by sin, and the consoling one, that both to ourselves and to these children of suffering, there is a way opened, propitious through the sacrifice of our great High Priest, ample as the merits of his death, and sure as the pledge of his promises, to that brighter world, where we may all meet, if we but lay hold of this hope of eternal life, to rejoice together in an eternal deliverance from sorrow and suffering and sin."—p. 16.

A Practical View of Christian Education in its earliest stages, by T. BABINGTON, Esq. Member of the British Parliament. Boston: Cummings and Hilliard. 1818. 12mo. pp. 196.

In the volume of inspiration, we are taught that this life is but the infancy of our being—the early dawn of an eternal day;—and that our present existence is only *preparatory* to our existence hereafter. In exact concordance with the testimony of scripture, is the deduction which results from an examination of things as they exist. The capacities of the mind of man bespeak the end for which they were designed. Who can imagine that God has bestowed upon him the exalted faculties he possesses, only for the meagre enjoyments, and, pigmy pursuits of this life? We are also forcibly reminded of the immortal destiny of our spirits, when we turn our attention to the constant progress of our mental faculties, even up to the latest and most advanced periods of our present existence. "The

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plant and the animal reach their maturity before they perish, but the soul is only in the infancy of its powers, when the body falls a victim to disease; the imagination has scarcely tried its wings; the judgment is only beginning to exercise its powers; the memory is continually adding to its stores: Every faculty, in short, is either developing new powers or accumulating fresh possessions."* The soul unsatisfied by the present, dwells upon scenes that are past, or eagerly draws aside the curtain which hides the future. Place before her the richest and the choicest of this world's enjoyments, and she "distrusting asks, if this be" all. There is a void still unfilled—desires still unsatiated. As well might you think, with a single drop from the bucket to fill the ocean's immeasurable depths, as the capacity of the soul, with all that earth can furnish. The immortal spirit, a stranger on earth, roams through uncongenial regions.... And what do these considerations show us? Do they not declare in language which cannot be misunderstood, that this is not our final abode—that it is but the antichamber to the mansion of eternal rest? Do they not evidence that there are enjoyments still untasted, which shall fill up this mental vacuity, and give food more substantial to these heaven-born desires? Do they not convince us, that there are fields of action, beyond the grave where these faculties, constantly maturing and invigorating, shall find ample exercise through the revolving ages of an immortal youth? And if this be indeed the case, if this life be really introductory and *preparatory* to that blessed state—if the character we possess when death overtakes us, is in truth to be our character forever; how immeasurably important are all the *means* which in the providence of God, go to form and fix this character, thus durable and unchangeable?

Of these means, education is the most powerful. To the parent's plastic hand, the solemn charge is

* J. W. Cunningham.

committed. To them their offspring are given *in trust* that they may be trained up for heaven; and we perceive too with how much reason this is done, when we remember the affection always arising from this relation, when we recollect man's proneness to imitation, and above all when we call to mind the magic and wonder-working power of example, especially in infancy and childhood. In the providence of God too, it is seen to be the fact that the greater number of those who ever give evidence of piety, are such as have been *religiously educated*—such as have received their religious impressions at an age when conscience is tender, and before habit has chained down the soul to sin. And although some, who have been thus educated, may, in the heyday of youth, or in the boisterous season of approaching manhood, wander from the paths in which they had begun to walk; still, in maturer years, when passion subsides and reason regains her authority, in many cases, their former impressions revive, and at last induce them to return to the course of life so long deserted. From the recollection of the past, and from having to their sorrow tasted the bitter fruits of sin and folly, they have an overwhelming conviction that "wisdom's ways are" indeed, "ways of pleasantness," and that "all her paths are peace." Education then, is the principal means which God employs in preparing men for a *future* life. Of a like interesting character are its effects upon his welfare in the *present* world, and also upon the welfare of those connected with him in the social and domestic relations of life. It implants and gives energy to correct principles; establishes the dominion of good habits; and, consequently, secures readiness and facility of action under all circumstances. It softens and refines the affections, moderates the desires, eradicates prejudice, and reduces to submission the rebellious passions.—The subject of this benign discipline is thus rendered more placid, cheerful, and happy in himself, and of

course more disposed to give, as well as more capable of giving, happiness to those about him. Of the correctness of these sentiments we shall have abundant evidence, if we examine the families within the sphere of our acquaintance. But, again; when we call to mind the often repeated (though on that account not the less valuable) fact, that it is upon the intelligence and good principles of its subjects, that the American Republic depends for its permanency and prosperity; how vastly important does a correct early education become? It is the corner stone of our political edifice; and he is a patriot of the first order who lends his talents, his example, and his influence, to promote so great a public blessing. This is the perennial fountain, from which (if kept pure, and free from contaminating ingredients,) shall continue to issue streams that shall refresh and gladden our land. The parent, who gives to his country a correctly educated, that is, an active, intelligent, truly virtuous child, confers upon it a benefit often inestimable in its extent and in its continuance.—Long after his body has returned to the dust, his memory may live; his example survive; and the blessings wrought out by his instrumentality continue to be enjoyed.

In what terms then shall we answer the conscientious parent, fully entering into our views, desirous of doing his duty and anxiously enquiring what constitutes a *complete* education? Should we say with Milton, that “that education only can be considered as complete and generous which fits a man to perform justly, skilfully and magnanimously all the offices, both private and public, of peace and of war;” how defective would be a reply, thus entirely keeping out of view the interests of the life that is to come? If there be truth in what we have already said; that education, and no other, can be deemed complete, which tends to prepare us for the scenes of both time and eternity—for all the duties of earth,

and for the enjoyments of heaven.—Whatever, therefore, may be the parent’s concern for the earthly comfort and worldly prosperity of his children—whatever may be his regard for their bodies; still, if he neglect the welfare of their souls, the grand, the important part of his duty is unperformed; he has not redeemed his pledge; nay! he has violated his trust, and stands condemned in the sight of God.

The subject of education has occupied the attention, and called forth the efforts, of the ablest writers, and many highly interesting and extensively useful essays have been produced. In one or more of the following points, however, almost all of these writers have failed.

1. They have either enjoined such qualifications only, as prepare for the discharge of the duties of this *life alone*: Or,

2. Where they have extended their views beyond this world, and recommended the cultivation of the christian graces as qualifying us for heaven; the *motives* have not been such as should have been urged upon the child.—The expediency, the amiableness, &c. of these graces have often been dwelt upon; while, in most cases, nothing has been said of the love of our heavenly Father to us; of our daily actions viewed as sins, and that against him; of the condescension and tender compassion of our Saviour; his sufferings for our sake; his example while on earth; his constant presence with all his followers, to animate and console, and to deter from sin; his willingness to receive and pardon us; his kind invitations and tender entreaties; and a multitude of other considerations of an equally evangelical character: Or,

3. They have entirely left out of view the fact, that every *child of Adam is by nature alienated from God* and continues in this state until renewed by the Holy Spirit.

It is in the last particular, especially, that writers on education have deplorably erred; and the error

is in truth one of the first magnitude, and is pregnant with important practical results. Correct views on this point, constitute the foundation upon which every system of education should rest. To Mr. Babington, the gentleman whom we wish at this time to introduce to our readers, it has been left to discover the key that unlocks the mystery of education. *A constant and judicious reference to the previous character of those we instruct*, serves as the pole star to direct us in the path, that will conduct to heaven ourselves and those committed to our charge.

We have been anticipated by the public in estimating the merits of the work before us. The fact that it has so rapidly passed through three editions in England, and that the American edition is already with difficulty to be obtained, furnishes such evidence of its popularity as needs no comment. Mr. B's sentences are uniformly clear and perspicuous, and his language always appropriate and correct, and often elegant; while he has not paid so much attention to his manner, as to seem to have forgotten the great object of writing—the communication of important and useful ideas. We can say of this volume what cannot be said of a multitude of others, that we do not recollect, throughout the whole of it, a single unmeaning rhetorical flourish. The book every where gives evidence that the author understands himself well. It teems with the fruits of long experience and extensive observation—of an understanding sound and comprehensive—and a judgment matured and unbiassed. Like a letter written on business, it is a real matter of fact production. The writer feels that he has a great and useful object in view, and shows himself to be strongly desirous of its accomplishment. While he abounds in the most minute and particular illustrations, glowing and eloquent passages frequently meet the eye. His illustrations too, and his plans, are not the idle schemes of a mere theorist; but they are the un-

varnished narrations of what has been done, over and over again, and has as often been found to be of the greatest utility.

The following paragraph on *the disregard of religion in our schemes of education*, is found near the commencement of the volume. It may serve as a very useful, though perhaps unpleasant, remembrancer to most parents:

“But let us view the subject a little more narrowly. Is a son intended for a learned profession? He is sent to school. The father is earnest that the master should ground him well in grammar, give him a taste for classical literature, and call forth his powers in composition. Afterwards, when the youth is removed to the University, a college and tutor are selected with anxious care to promote his intellectual improvement. An earnest solicitude is felt that he should become a sound and elegant scholar; and enquiring friends are told what progress he makes in his literary pursuits.—Again: suppose that a more humble walk in life is chosen by the parent, and that his boy is to be a tradesman: with what care does he select a master who perfectly understands his business and will be likely to make the boy thoroughly acquainted with it. And as the years of apprenticeship draw towards their close, he is solicitous that his son should be instructed in all the higher parts of the trade, that he may be in no respect deficient when he becomes his own master and is to establish himself in life. Let any one who allows these to be just pictures of parental care in providing for the worldly interest of children say, how seldom their spiritual interests are the object of equal solicitude. Are masters chosen with the same care for the promotion of *these* interests? In fixing on schools and colleges for boys destined to the higher professions, and on masters, and counting-houses, for those who are to move in a more humble line, is it a matter of *prime* consideration to select those who are known to be favourable to true religion? During education, is the progress of the boy in religion watched with unremitting solicitude, and promoted by all those measures which solicitude suggests? Are pains anxiously taken to remove all the obstacles in the way? And finally, is the boy himself removed (when that is possible) to a more favourable situation, if those obstacles are such as essentially to counteract his advancement in religious attainments? In most cases, I fear, even where better things might be hoped, these questions must be answered in the negative. The efforts made in favour of the religious improve-

ment of youth are partial and unsystematic, and generally cold and languid. But, even when accompanied by a considerable degree of earnestness, they very seldom evince a care and thought at all proportioned to the greatness of the object."—pp. 15—17.

Our author, as we have said above, often speaks of the importance of always having in view in education, *our alienation from God* as the evil we are to eradicate, and the source of the dangers we have to encounter. We copy two passages, in the last of which, he triumphantly combats those who deny this fundamental truth:

"Is the path of true religion so easily discovered and so inviting that the young scarcely want a monitor to point it out and recommend it to their choice; while that of human science is thorny and arduous and disgusting and never willingly chosen? Let the word of God and human experience answer. In fact, truth requires that this picture should be almost reversed.—Religion is that which is beyond all things, repulsive to the nature of man; while human science has many charms for him and meets with little opposition from his native propensities. In inculcating religion, we are rolling a stone up hill, which must be watched every moment, or it will soon bound down again; nor can we hope to make any progress in our work without continued and painful efforts. To those who acknowledge the natural propensity of man to evil, and yet take so little pains to correct it in his education, I cannot refrain from addressing a few expostulations. Do you act in a similar manner with respect to any corporeal deformity to which your children may be subject? Do you not take the best medical advice, and persevere perhaps for many years and at a great expence, and with very serious inconveniences to both yourself and your child in the use of such means as may be recommended to you for his recovery? And yet the evil you labour to correct probably affects only one part of his frame; or the efforts of unassisted nature may remove it; and even if he should carry it with him to his grave, it may not be fatal to his present welfare, much less to his future happiness. But the disease to which his soul is subject is universal, pervading all its faculties and dispositions.—Nature, instead of affording a remedy is its source, and if not counteracted, will infallibly render it more and more desperate; and the evils it threatens are of infinite magnitude and of eternal duration. What then can you think of your negligence? Are you not most cruelly deficient in your

care of your offspring? And how will you render an account to that Being who has given you a sacred charge to act as his vice gerents in their education."—pp. 18, 19.

"What can be more false and mischievous than to represent and treat man as a creature disposed of himself to act rightly, and to cultivate every good disposition, if he be but preserved from being spoiled by priests and pedants, and be put in the way to see, by the established order of things in the world, that virtue will best promote his happiness! Had this been agreeable to truth, since man confessedly wishes to be happy, we should have seen virtue clearly predominant among men, if not universal; and vice merely an exception to the general state of things. It is true, that God, in his wisdom and mercy, has so ordered things, that virtue does promote happiness, and vice leads to misery even in this world. At least, this is the strong tendency of things; and it is very important to point out this truth to children and to accustom them to feel it in the common occurrences of life. Doubtless the writers under considerations have ingenious devices for effecting this object: devices however, in which there is by far, too much address and management to suit my taste. I should be very apprehensive that placing a child in the midst of so artificial a system, was a bad introduction to the sincerity and godly simplicity of the gospel. But if this objection were unfounded; if these devices were as innocent and useful as they are ingenious; still, as to adopt the system of such writers, as a whole, would be most ruinous, so, to recommend their work, without great circumspection, to those around us, is in my opinion highly dangerous. I have thought some good people very unguarded on this point. Such a recommendation is in fact a recommendation of poison for the sake of the virtues that by a chemical process may be extracted from it." "According to a just view of human nature whether derived from religion, from observation or from history, in education it cannot be left to the choice of the child what he will learn and when he will learn it. Education cannot by any means be reduced to a sort of play; but it must be a discipline upheld by parental authority, mild indeed, and gentle in its exercise, and sweetened by affection, but still a discipline; having for its object in humble dependance on the divine blessing, the conducting of an immortal creature in the first stage of its existence from darkness to light and from the power of Satan to God. Its great business must necessarily be the counteracting of the natural bent of the mind to evil, and the instilling and fostering, under the guidance and by the help of the Holy Spirit, of a new nature, the very reverse of that, which we

all bring into the world. How can this be effected on the plan of Rousseau and his followers? It is plainly impossible; and the attempt will only increase the evils which education should remedy, and fill the mind with fascinating but deadly errors, which it would be very difficult afterwards to eradicate."—pp. 73—4—75.

On the importance of a thorough knowledge of the scriptures to every sinful being, and the means of acquiring this knowledge, Mr. B. has a number of observations rich with practical good sense, and bespeaking their origin from a heart warmed and animated and deeply imbued with vital piety. The same may be said of the pages in which he speaks of the advantages of children's being systematically taught each day in succession, as years roll round. The point to which he directs the attention is the cultivation of certain mental habits. Of these he enumerates five: *obedience, regularity, attention, patience, and alacrity*, and dwells upon each of them at considerable length. He justly attributes to them much importance. Habits formed in childhood or youth, (whether of a moral, mental, or even of a corporeal kind) usually continue with us in after life, strengthening with our strength, and give, though imperceptibly, the hue and character to our conduct. There are many sound and excellent remarks in the chapter on *Rewards and Punishments*. Although, on the pages where each of the above particulars are treated of, we have marked many passages, as fairly exhibiting the elevated character of the production before us, we are obliged to omit them all.

Our author discountenances the use of *emulation* in education, meaning by the term *the selfish desire to obtain a superiority over a person, operating as the sole motive to exertion*. As his sentiments on this subject have drawn forth several spirited pieces from the Christian Observer, we insert what he has said respecting it:

"To imitate an example is one thing: to rival any person and endeavour to ob-

tain a superiority over him is another. It is very true, as is maintained by the defenders of emulation that it is impossible to make progress towards excellence without outstripping others. But surely there is a great difference between the attainment of a superiority over others being a mere consequence of exertions arising from other motives, and a zeal to attain this object being itself a motive for exertion. Every one must see that the effects produced on the mind in the two cases will be extremely dissimilar. Emulation is a desire of surpassing others for the sake of superiority, and is a very powerful motive to exertion. As such it is employed in most public schools; but in none I believe, ancient or modern, has it been so fully and systematically brought into action as in the schools of Dr. Bell, and Mr. Lancaster. Whatever may be the merits of the schools of either of these gentlemen in other respects (a question on which it is unnecessary to enter,) in this they appear to me to commit such an offence against Christian morals, that no merits could atone for it. I cannot but think emulation an unhallowed principle of action, as scarcely if at all, to be disjoined from jealousy and envy, from pride and contention, incompatible with loving our neighbour as ourselves; and a principle of such potency as to be likely to engross the mind, and turn it habitually and violently from the motives which it should be the great business of education to cherish and render predominant; namely, a sense of duty and gratitude and love to God. Instead of enlarging on the subject, I beg leave to refer the reader to Mr. Gisborne's remarks upon it in his 'Duties of Woman.' If emulation is an unhallowed motive, it cannot be innocently employed, whatever good effects may be expected from it. We must not do evil that good may come. But if any christian should deem it not absolutely unhallowed, few will deny, I think that it is questionable and dangerous. Even then in this more favourable view of emulation, ought it to be used except it can be shown to be necessary for the infusion of vigour into the youthful mind and for securing a respectable progress in literature? I can say from experience that it is not necessary for the attainment of those ends. In a numerous family with which I am well acquainted, emulation has been carefully and successfully excluded; and yet the acquirements of the different children have been very satisfactory. I can bear the same testimony with respect to a large Sunday School, with which I have been connected for many years. I have often heard of virtuous emulation; but can emulation ever be so characterised in a christian sense? Whether it may, in that loose sense of virtue which those adopt who take the worldly principle of honour for their rule, I will not stop to enquire.

But it is not sufficient not to excite and employ emulation on plan and system, as a stimulus in education; great care ought to be taken to exclude it. And great care will be necessary; for it will be continually ready to show itself; and if not checked, it will soon attain strength, strike its roots deep in the heart and produce bitter fruits which in the eyes of a christian, will be ill-compensated by the extraordinary vigour and energy it will give to scholastic studies. When examples are held out for *imitation* (a very different thing, be it always remembered, from *emulation*,) or as warnings, the child must be made sensible that its state in the sight of God is rendered neither better nor worse by the virtues or the faults of others, except so far as they may have influenced, or may have failed to influence, its own conduct;—that it ought to love its neighbour as itself, and to rejoice in every advance made by another in what is good, and to lament over all his faults and defects without one selfish thought being suffered to check the joy or concern;—that it ought therefore, to wish all its companions all success in their common studies with the same sincerity with which it wishes for its own success, and to be affected by their faults and failures in the same manner it would by its own. It should be made sensible in proportion as it may give way to feelings the reverse of these, that its ‘eye will be evil because others are good;’ and it will act in opposition to the injunction. ‘Mind not every one his own things, but every one also the things of others;’ and to a whole host of scriptural precepts and examples. These things must be inculcated not by lectures in general terms, but by applying such views to all the little incidents which call for them as they successively arise. The child must also be made sensible how much better it is for himself that his companions should be eminent for laudable attainments and good qualities; for that *in proportion to their excellence in these respects, they will be useful and estimable companions and ought to be objects of his affection*. All little boasts of having done better than this or that brother or sister, and every disposition to disappointment, when they succeed best, should be checked, and the lesson of ‘rejoicing with them that do rejoice, and of weeping with them that weep,’ must be very dilligently inculcated.”—pp. 132—135.

We shall conclude our extracts after giving only one additional passage, on the importance of placing before youth proper *examples* for imitation, especially that of our Lord and Saviour:

“A parent must take special care al-

ways to give the example of Jesus Christ a most decided practical preeminence above all others. It is this to which the child's attention must be continually turned: it is this which he must be taught equally to love and to revere: it is this alone on which he should learn to rely, with unvarying confidence, as always pure and perfect. In addition to the more direct and immediate benefits he will derive from thus flying to the example of his Saviour, for guidance in his christian path, he will, by the divine blessing, be powerfully led to love Him, whose blessed image is so frequently before his eyes. He will obtain that near acquaintance with his perfections—that frequent intercourse, as it were, with Himself—which call forth increasing admiration and reverence and regard. Thus will commence a transformation into a similitude of that excellence which has found a way to his heart: and ‘beholding as in a glass the glory of the Lord,’ he will be ‘changed into the same image from glory to glory, even as by the Spirit of the Lord.’

But all endeavours to make right impressions on the mind of a child will very generally be found ineffectual, if the character of the parent does not correspond with his instructions and inspire his child with esteem and affection. It is surprising how God honours his own image among men. Faint as it is, even in the best, still its proximity gives it effect and it exercises a portion of his own sovereign power over the hearts of his creatures. This has been found to be the case in a remarkable manner among savage and idolatrous nations, when holy men have lived for a length of time among them as Missionaries. Every one must be struck with the effect produced by living examples of the christian graces, on reading accounts of the Moravian Missions; and still more perhaps when in the history of India, he finds what a wonderful ascendancy the holy Swartz obtained over the Hindoos of all ranks from the highest to the lowest. But it is unnecessary to look so far from home to be convinced of this truth. We every day see it exemplified among ourselves in the respect and affection which good men generally acquire when their light has long shone before the same neighbourhood. If the beauties of the christian character thus recommend themselves to persons of mature age whose evil habits are often so confirmed, and whose tastes are so vitiated, it will not be matter of wonder that they should have peculiar charms for the minds of children. Let a parent exhibit this character with consistency and prudence, and he will seldom fail to be loved and revered by his children. And when this is the case, what authority will belong to his example? what weight to all his admonitions? what ready attention will be paid to his very wishes! The diffi-

culties of education will be wonderfully smoothed. Ill humor, distaste to particular studies, impatience under restraints, eye service and deceit, a disposition to look on a parent as a hard master, not to mention other evils, will be in a very great degree avoided. If it may be allowable, to use the Prophet's language, 'crooked places will be made straight and rough places plain.' But in proportion as a parent fails to resemble in character that Divine Being who appoints him, as it were, his viceroy in his family, this picture will fail to be realized; and in the worst cases it will be reversed. Let, then, every parent look well to himself." "His example will be a daily lecture of the most impressive kind. But no soundness of doctrine, no industry in teaching, no ability in persuasion will be sufficient to afford him a rational hope of success, if his own example is opposed to his instructions."—pp. 135—138, 144.

Such are some of Mr. B's views of the object of education and of the successful manner of attaining this object. We hope that our extracts, although few, will render our readers anxious to peruse the whole of this valuable volume. It deserves to be again and again read by every parent. How goodly a sight to behold a family trained up on the principles here inculcated,—qualified for the duties of this life—communicating good to each other—subduing every ungodly passion, and cherishing every grace of christianity. How cheering the reflection that at last, these plants, already beginning to yield their heavenly fruits, shall be translated to a more congenial soil, there to bloom forever.

Description of the character, manners, and customs of the people of India; and of their institutions, religious and civil. By the Abbe J. A. DUBOIS, Missionary in the Mysore. Translated from the French.—2 vols. 8vo. Philadelphia: M. Carey and Son. 1818.

A view of the history, literature, and religion of the Hindoos: including a minute description of their manners and customs, and translations from their principal works. In

two vols. 8vo. By the Rev. W. WARD, one of the Baptist Missionaries at Serampore; Bengal. Third edition, carefully abridged and greatly improved London: 1817.

ASIA, from the beginning of the world, has been the theatre of important transactions. The christian peruses its history with peculiar emotions. There the progenitors of the human race were created, paradise was situated, and man's fatal fall took place. There the ark rested, the re-peopling of the earth commenced, and there the Saviour was born.—This quarter of the world cannot be contemplated, at the present time, with ordinary feelings. To the scholar, and the philosopher, as well as the christian, it is from the comparatively recent researches into its civilization, history and literature, replete with interest.

Hindoosthan, distinguished among the ancient Greeks, by the name of India, has been known to modern Europeans for three centuries. The English East India company, have long held possessions in this country, and have highly valued it for its commercial importance. The appointment of Sir William Jones, chief justice of the supreme court of Calcutta, in 1783, was a new era in this Eastern branch of the British empire.—He, with unparalleled industry, perseverance, and success, devoted himself to the exploring of oriental literature and learning. In 1794, Baptist Missionaries arrived in Hindoosthan. Since that period, christian love and religious zeal have been superadded to literary enterprise, and the civil condition and moral character of the Hindoos been exhibited to the world, in all their degradation and all their deformity.

So confined are our limits that we cannot promise our readers a complete abstract of the comprehensive volumes before us. Our principal object is to exhibit, in part in the language of the authors themselves, the

true civil, moral and religious condition, and the character and prospects of the inhabitants of Hindoosthan.

The basis of the whole Hindoo theology is, that God is the soul of the universe. Not only is God the soul of the world, animating all parts of it, but the world itself is God—God expanding himself in an infinite variety of forms. Every thing which has life, has God in it; that life itself is God,—an emanation from him, or part of him. The Hindoos hold to the unity of God. They believe, also, that God is almighty, allwise, omnipresent, omniscient. But these ideas are of no importance to the practical effect of the belief of the divine perfections. “Not a single Hindoo temple, says Mr. Ward, dedicated to the *one God*, is to be found in all Hindoosthan; nor is any act of worship, in any form, addressed by this people to God.” They never conceive of him as an independent spiritual being, and therefore adore him always as united to matter, and before some image.

Greece had her 30000 deities.—The deities in the Hindoo Pantheon, amount to 330 millions; all resolvable into Brumha, Vishnoo and Shivu—the elements; and the three females, Doorga, Lukshmee, and Suruswutee.

It is worthy of notice, as indicating their debased and wretched state, that of all the numerous idols worshipped by the Hindoos, there is not one to represent any of the *virtues*. In this respect, the *Asiatic* mythology sinks far below the ancient European; for the Greeks and Romans adored virtue, truth, chastity, clemency, mercy, justice, hope, and liberty: at least, they consecrated images and temples to these imaginary deities.

The Hindoos deify and worship beings, in the most monstrous, disgusting and terrific shapes. Whatever manifests power in being useful or destructive—whatever is viewed with attachment or aversion, with hope or fear, becomes equally the object of their religious veneration.—

They worship men—even the most profligate and vile; worship beasts, down to the monkey; worship birds, trees, rivers, fish, books, stones, and blocks of wood. After all these things, do the Gentiles universally, and the Hindoos, especially, seek.—They worship the tools belonging to their trades, as the cause of their temporal happiness; “sacrifice unto their net, and burn incense unto their drag, because by them their portion is fat, and their meat plenteous.” The worship of the god that presides over the arts, manufactures, and trades, is performed from once to four times a year.

“The razor is the barber’s god on this occasion. The potter, adopts and worships the wheel with which he turns his pots. Masons choose their trowel; washermen take the beetle or stamper, their smoothing irons, &c. as their God; blacksmiths worship their hammer and bellows; the farmer his plow; spinsters their wheel. The shoemaker chooses his awl and knife, and bows down to them: and thus, amongst all the artificers, each one chooses the principal tool or instrument with which he works, and makes it a god, or the representative of Vishwu-kurma.”—Ward Vol. I. p. 224.

It was not uncommon for Grecian sages and the philosophers of Rome to *curse* the gods, and the common people used to *whip* them, when dissatisfied with their dispensations.—The Hindoos hardly treat their deities with more tenderness or reverence. When it thunders tremendously, respectable Hindoos say, “Oh! the gods are giving us a bad day; the lower orders say, the rascally gods are dying.” During a heavy rain, a woman of respectable cast frequently says, “let the gods perish! my clothes are all wet.” A man of low cast says, “these rascally gods are sending more rain.” This language, let it be remembered, is applied to what they suppose to be the providence which governs the world!

The Hindoos, viewing God as the supreme and sole principle of life in matter, make him the author of all moral evil in men.

M. Dubois is of opinion, that "the *earliest* of the Hindoo philosophers, in all probability, never strayed into the absurdities of polytheism and idolatry." Be this as it may, (and he conjectures rather than reasons, on the subject) their ignorance of the divine nature, and gross and innumerable corruptions of the unity of God, are not the less affecting and deplorable. No question occurs so frequently in the Hindoo shastres as this—what is God? "To know whether he *exists* or not, says Mr. Ward, page upon page has been written, and this question has been agitated in every period of Hindoo history. In 330 millions of forms, or names, this nation, in the emphatic language of St. Paul, has been, from age to age, 'feeling after' the supreme Being, like men groping in the 'region and shadow of death; and, after so many centuries, the question is as much undetermined as ever—what is God."

The Hindoo idea of a future state and the immortality of the soul, hardly amounts to more than belief in transmigration. Some of their writers hold, that the spirit is judged, by Yumu, immediately after death; then wanders about the earth as a ghost for twelve months, after which it is confined to a place of punishment, or takes a new body in which it is again to suffer upon earth. Others maintain that after expiating sin, by suffering in the future state, the soul returns to the earth in some new bodily form.

The Hindoos consider all their crimes and calamities in the present life, as the necessary consequences of their conduct in a former state of existence. "In a religious view, says Mr. Ward, this doctrine is very pernicious: the christian is taught, that every thing depends upon the present state, and he therefore 'works out his salvation with fear and trembling;' but the Hindoo, like all other men, being always disposed to procrastinate in religion, finds this disposition greatly encouraged, by the hope that a future birth will be more fa-

vorable to him; that he shall be born to better fortunes, be rich, or be placed in happier circumstances for pursuing the concerns of religion. The next birth, in the mouth of a Hindoo, is the same as to-morrow in the mouth of a nominal christian."

The notions of the Hindoo respecting heaven and hell, are utterly unlike these sublime realities as disclosed in the gospel. The miseries of the wicked are represented as consisting in corporeal punishment, and the joys of heaven as arising from gratifications of sense. They suppose that the most exalted felicity, consists in the return of the soul to God from whom it originally emanated, as a divine particle. But this is, virtually, annihilation—all separate, conscious existence being lost.

The views of the Hindoo philosophers and their votaries, in regard to the future state, in effect destroy all human *accountability*. They had better be without any ideas of futurity, since their views of an hereafter, evidently contribute to their corruption in the present state. Their ideas are indeed, with hardly an exception, limited to time.

"All the Hindoo gods, except Brumha, are considered as bestowing only temporal favours, and this god has been abandoned, and left without either temples or images. The whole system excites in the mind of the worshipper only cupidity, and the love of pleasure; and to this agrees what I have repeatedly heard from sensible Bramhuns, that few if any persons now attend the public festivals with a direct view to a future state."—Ward. Vol. I. p. 26.

Their idea of heaven administers no consolation to these wretched people. "A Hindoo knows nothing of that hope which is as an anchor to the soul, both sure and steadfast."

In regard to the morals of the Hindoos, we are told, "that they have still for popular use, a system of morals to seek."

We cannot expect to find practical virtue among a people, whose highest written authorities sanction the commission of all manner of crimes. "In

the institutes of Munoo a man is allowed to commit adultery, if the female consent; to steal, for the sake of performing a religious ceremony; and to perjure himself, from benevolent motives: they also allow of lying, to preserve the life of a Bramhun, to appease an angry wife, or to please a mistress. It is a common sentiment among this people, that in secular transactions, lying is absolutely necessary; and perjury is so common, that it is impossible to rely upon the testimony of Hindoo witnesses. The natives ridicule the idea of administering justice by oral testimony.

With such a license, to what that is evil, will not the depravity of man prompt him? The moral state of Hindoosthan furnishes the answer.—

“How shall we describe the unutterable abominations connected with the popular superstition? The author has witnessed scenes which can be clothed in no language, and has heard of other abominations, practised in the midst of religious rites, and in the presence of the gods, which, if they could be described, would fill the whole christian world with disgust and horror. What must be the moral state of that country, where the sacred festivals, and the very forms of religion, lead men to every species of vice! If these institutions were favourable to virtue, the effects would be most happy; but, as in addition to their fascination, they are exceedingly calculated to corrupt the mind, the most dreadful consequences follow: and vice, like a mighty torrent, flows through the plains of Bengal, with the force of the flood-tide of the Ganges, carrying along with it young and old, the learned and the ignorant, rich and poor, all casts and descriptions of people, into an awful eternity. In short, the characters of the gods, and the licentiousness which prevails at their festivals, and abounds in their popular works, with the enervating nature of the climate, have made the Hindoos the most effeminate and corrupt people on earth.”—Ward, pp. 93, 94.

The Hindoos have been extolled for their humanity. Hospitality is greatly recommended among the Bramhuns, but they are bound to exercise it only towards persons of their own cast. Gratitude is not known by name among the Hindoos. They have no word for ‘thank you’ in their common language.

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Suicide is practised to a dreadful extent; it is positively recommended, and heaven promised to the self-murderer, provided he die in the Ganges.

Infanticide is a prevalent crime. Human sacrifices are to this day offered in Hindoosthan, and in some places even in Bengal.

The burning of widows alive with the bodies of their deceased husbands, is already well known to the christian public. There have been instances of twelve and of eighteen women perishing together on the same funeral pile—leaving in the first instance thirty, and in the second forty, orphan children.

Here Mr. Ward indignantly and eloquently exclaims:

“Can there possibly be a greater outrage on human nature? Is there any thing like it in all the records of the most wild and savage nations? The North American Indian proceeds with the utmost coolness, it is true, in the work of scalping and murder; but the victim is his enemy, taken in battle: Here the victim is an innocent woman—a mother—a widow, her heart fresh bleeding under the loss of the companion of her youth—the murderer, her own child—dragged to the work by the mild bramhun, who dances, and shouts, and drowns the cries of the family and the victim in the horrid sounds of the drum. Such is the balm which is here poured into the broken heart of the widow. Nor are these unheard of, unparalleled murders, perpetrated in the night, in some impenetrable forest; but in the presence of the whole population of India, in open day: Not less than 5000 of these unfortunate women, it is supposed, are immolated every twelve months.”—Vol. I. pp. 70—71.

The following is the calculation of Mr. Ward, respecting the number of victims annually sacrificed on the altars of the Indian gods.

Widows burnt alive on the funeral pile, in Hindoosthan,	5000
Pilgrims perishing on the roads, and at sacred places,	4000
Persons drowning themselves in the Ganges, or buried or burnt alive,	500
Children immolated,	500
Sick persons, whose death is hastened on the banks of the Ganges,	500
Total	10,500

Vol. II. p. 127.

When the Rev. Mr. Maurice wrote his "Indian Antiquities," an interesting work, he described the Hindoos as "mild, benevolent, and benignant," because Mr. Orme had represented them as shuddering at the very sight of blood. Let us hear no more of the humanity of Hindoosthan. There, are the "dark places of the earth, full of the habitations of cruelty." The fact, that this character is derived from casts, customs, and the rites of religion, only renders the heart less susceptible, and the manners more ferocious.

The ceremonies of the Hindoos are so numerous and so frequently repeated, that they occupy the whole time of those who strictly observe them all. No person who has read these volumes, can hesitate to subscribe to the declaration of M. Dubois: "The actual conduct of the Hindoos, with regard to religious ceremonies, is a living example of the monstrous aberrations to which human reason is subject, when left to its own information, or when urged by the passions."

The ritual of the Hindoos is complete, containing a form of prayer for almost every occasion. We might entertain our readers, (had we not a higher object in view,) with curious extracts from these formularies. We furnish one, as a specimen of the spirit of the Hindoo religion. The officiating priest, appropriately dressed in red, offering red flowers, spirituous liquors, and bloody sacrifices, reads, in the form of petition:

"Oh! Prati Jungira, destroy, destroy my enemies! Kill! kill! Reduce them to ashes! Drive them away! Devour them! Devour them! Cut them in two! Drink, drink their blood! Destroy them root and branch! With thy thunderbolt, spear, scymitar, discus, or rope, destroy them."—Ward, vol. I. pp. 135, 136.

We believe the fact to be universal, that where christianity is not known, or where it has no influence in community, the female sex are in a degraded and servile state. Hindoosthan certainly furnishes no exception to this remark.

We might select many facts in proof, from the works before us, but shall confine ourselves to a few. Women and children take no share in the worship performed, at any time, by the master of the family. It is supposed not to belong to them. The wife is not viewed, and is therefore not treated, as the equal and companion of the husband. Women are connected with beasts, and with Shoodrus—the lowest of the people, in not being allowed to touch a consecrated image. They worship the gods daily in their own houses, or by the river side; but if they should worship before a consecrated image, they must keep at a *respectful distance* from the idol.

The wife of the bramhun dares not sit down in his presence. She is not allowed to eat with him. The wife, at times, *worships* her husband, hangs a garland of flowers round his neck, presents different offerings to him; and, while he sits on a stool, she walks round him seven times, repeating incantations and prayers. The men designedly keep the women in ignorance:

"These prostitutes," says M. Dubois, (the loose females who are consecrated in a special manner to the service of the gods—every temple, according to its size, having a band of them, to the number of eight, twelve, or more,) "are the only females in India who may learn to read, to sing, and to dance. Such accomplishments belong to them exclusively, and are, for that reason, held by the rest of the sex in such abhorrence, that every virtuous woman would consider the mention of them as an affront."—Vol. II. p. 160.

We can easily conceive what must be the condition of the female sex, where the most abandoned are the most admired, and none others are allowed to become accomplished or intelligent.

From their treatment of the female sex, the *social and domestic state* of the Hindoos can hardly fail to be deplorable.

The manners and condition of a people, can be best learnt by personal intercourse. We must converse and associate with them. This Messrs.

Dubois and Ward have done, and have disclosed to us what the Hindoos are at home, from day to day.

Polygamy is prohibited, but practised, especially, by persons of rank. Those in common life keep several concubines, although married to but one woman, who alone bears the title of wife. This, ordinarily, produces envy, jealousy, and discord, and embitters domestic life. A female servant is generally considered as a concubine; and as impurity is destructive of domestic enjoyment, we can expect, among all the millions of Hindoos, but little family felicity.

"In general," says M. Dubois, "concord, the union of minds, and sincere mutual friendship, are rarely found in Hindoo families. The extreme distance kept up between the two sexes, which makes the women absolutely passive in society, and subject to the will and even caprices of the men, has accustomed these lords of their destiny to regard them as slaves, and to treat them on all occasions with severity and contempt. It is therefore in vain to expect, between husband and wife, that reciprocal confidence and kindness which constitute the happiness of a family. The object for which a Hindoo marries, is not to gain a companion to aid him in enduring the evils of life, but a slave to bear children and be subservient to his rule." Vol. I. p. 209.

Neither in their dwelling-houses nor at their temples, do the Hindoos find any rational enjoyment. Their religion, instead of administering consolation, burdens them with rites, fills them with fear, and becomes the occasion of increased wretchedness.

The Hindoos are divided into classes called *casts*. The grand divisions are four. "The *first* and most distinguished is that of the Bramhuns; the *second* in rank, is that of Kshtriya or Rajas, the nobility; the *third* the Vainya, or merchants and cultivators; and the *last* that of Soodras, or cultivators, subordinate to the others." From these four principal divisions, is derived an immense number of sub-divisions. That of the Soodras is, of course, the most numerous. Under this general head, are

the casts of the "*herdsmen*, who keep the cows; the *shepherds*, who tend the sheep; the *weavers*, the *Panchalas*, meaning the five casts of artizans, which comprehend the carpenters, goldsmiths, blacksmiths, stone-cutters, founders, and in general all workers in metals." There are eighteen chief sub-divisions of casts, and one hundred and eight others. The casts of India have been the wonder of the world; but they are far from being peculiar to the Hindoos. The people of every country are in fact, if not in form, divided into casts. They may not be so numerous as these, nor the people so tenacious of them; the observance of them may not be enforced by such sanctions, nor the loss of them followed by such penalties. But England has her casts; her casts of princes, of nobles, of commoners, of ecclesiastics, of merchants and mechanics. It is not here, nor any where indeed, except among the indolent and torpid nations, under the despotic governments of the East, that employments descend from one generation to another; so that in "no case can the son renounce the cast of his father, or take up a profession different from that of his ancestors."

These casts may, unquestionably, be of use, especially in such a climate, and to such a people. They may aid the work of civilization, and facilitate progress toward perfection in the arts. They may, in a measure, counteract the corrupting influence of religion, supply the place of the social affections, and save from dissolution those bonds which prevent the entire disorganization of the community.

The Bramhuns alone, of all the Hindoos, are allowed to read and expound the sacred books. Persons may be taken from any cast, and made Bramhuns by the ceremony of the cord. The course of preparation is the study of the *Vedas*, or the most ancient sacred books, and the *Mantas* or forms of prayer, which are gotten by heart.

The rules prescribed in respect to diet, and manner of life, both before

and after admission to the order, are very strict, but little regarded in practice. The Bramhuns drink spiritous liquor and eat cow's flesh, when they imagine it can be done without detection or exposure to the loss of cast. They are, as a body, so destitute of compassion, that a Bramhun will suffer a fellow-creature to perish on the road, or at his own gate, rather than help him to a cup of water or spoonful of rice, if he happen to belong to another cast. They are also very vindictive and implacable.

The dress of the Bramhuns is a "very deep yellow, inclining to red;" they despise learning; indulge in gluttony, to indemnify themselves for their frequent fasts; are expert in disguising the truth, and extremely addicted to reserve, suspicion and duplicity. There is no falshood or perjury they will not employ, no crime they will not commit, for the purpose of extricating themselves from difficulty.

Every Bramhun may perform the ceremonies of his religion. But there is a gradation in the cast—constituting a superior and an inferior clergy. The *Poorohitu* and the *gooroo* are, strictly, the priest and spiritual guide. A distinguished individual has his gooroo, or domestic chaplain, ten, fifty or a hundred families have their gooroo, and there is the head gooroo of a city, district or province.

"Each cast and sect, says M. Dubois, has its particular gooroo. But all of them are not invested with an equal degree of authority. There is a gradation among the gooroos themselves, according to the dignity of the casts they belong to, and a kind of hierarchy has grown up among them, which preserves the subordination of one to another. In short, there is an inferiour clergy very numerous in every quarter, while each sect has its particular high priests, who are but few in number. The inferior gooroos pay them obedience, and derive their power from the superior authority of the priests, who can depose them at pleasure, and appoint others in their room." "The gooroos generally make a tour from time to time among their disciples, perhaps in a circle of two hundred leagues round their place of resi-

dence." "The great gooroos never appear in public without the utmost degree of pomp; but it is when they proceed to a *visitation* of their district that they are seen surrounded with their whole splendor. This pompous show attracts a crowd of people, who throng to prostrate themselves before the gooroo."—Vol. I, p. 106—108.

In regard to their own institutions and their personal attainments, they possess much of the spirit of the pharisees, and of the ancient Greeks and Romans; and, with regard to the spirit of their pretensions, may be addressed: "No doubt but ye are the people and wisdom shall die with you."

They despise the thought of being instructed by Europeans, whom they view as part of the barbarous nations.

Respecting the *civilization, literature and arts* of the Hindoos, the volumes before us do not furnish such complete information as we could wish.

The Hindoos are doubtless, in many respects, to be denominated a civilized people. Adoption, as practised among them, their language, history and poetry, are no unequivocal indications of an improved state of society—certainly of a state considerably removed from barbarism. The manufacture of gun-powder was known to them at an early period, and no little mechanical ingenuity was displayed in the use of it. The four great employments of a civilized state, that of the soldier, the agriculturalist, the merchant, and the mechanic, are held in honor throughout India. By the division of casts, the arts are preserved, in spite of the avarice and extortion of despotic rulers. Their works of sculpture are by no means contemptible for skill, as the obscene representations in the interior of their temples too fully prove. Their paintings on cloth, and many articles of furniture manufactured by them, are ornamental and even elegant.—And it is asserted, that generally, "their artists and workmen are endowed with dexterity and industry, perhaps in a superiour degree to the Europeans." There are, on the oth-

er hand, many relics of barbarism mingled with these improvements of the Hindoos. The bramhuns, the highest order in the state, next to the princes of the blood, and hardly inferior to them, consider the arts as greatly beneath their dignity, and suited only to the degraded casts.— Their best buildings are but miserable specimens of ingenuity or taste in architecture.

Although the Hindoos are all idolaters, they are far from being agreed in their religious views. The seceders, from the established church, are the *Joinus*, *Bouddhus*, *Shikhs*, and followers of *Choitunyu*. “All the founders of these sects appear to have been religious mendicants, who, animated by excessive enthusiasm, have attempted to carry certain points of the Hindoo system farther than the regular Hindoos, particularly those which respect severe mortifications.” The objects of worship are universally the same, and we have no doubt, that the future researches of the christian scholar, will confirm the correctness of what Messrs. Dubois and Ward have stated as their conviction. The former resolves the triple god of the Hindoos into the three principal deities of the Greeks and Romans—making Brumha no other than Jupiter, Vishnoo the same as Neptune, and Shivu as Pluto. The latter affirms, without qualification, that the “same notions of the great first cause and the origin of all things appear to prevail, in some modification or other, all over India, Tartary, China, Japan, the Burman empire, Siam, and the Indian Isles.”

Although the Hindoos are, physically, more passive in their character, their religious sects are not more tolerant toward each other, than the different denominations of christians are. We suggest this for the admirers of Gentoo gentleness and charity.

“It is a very common thing, says M. Dubois, to see disputes and altercations amongst these sectaries, of great vehemence, respecting the preeminence of their respective gods. These religious

quarrels are generally fomented by the bands of vagabond fanatics, those religious mendicants who are to be found in crowds through the whole extent of the country. In the throngs in which they frequently assemble to support the dignity of their respective gods, their fanaticism on some occasions, rouses them to such a pitch, that when they are tired out with pouring every species of abuse upon each other, and voiding the most abominable blasphemies against the deity they oppose, they sometimes come to blows, and the religious controversy ends in a fight, in which there is rarely much spilling of blood, but a good belaboring with fisticuffs on both sides, the scattering of many turbans, and the tearing of much apparel into rags. Thus the fray generally ends, without spirit on either side to carry it to extremities. But it is in the naturally timid and indolent character of the Hindoo, that we are to seek for the true cause why these holy wars do not overspread the whole land, or produce the dreadful excesses of every kind, which religious frenzy has occasioned in Europe, and in other regions for so many ages. Or perhaps there is a still more powerful reason to be found in the indifference of most of the people, to all forms of worship, which allow them to give equal honour to Vishnoo and to Shivu, without any concern about either, and at the same time disposes them to interfere between the religious combatants, and mitigate the disputes in their origin.”— Vol. I. p. 99.

The history of the Hindoos compared with that of the Israelites, indicates, in many points, a common origin. The same is true, in a degree, of all eastern nations. But the labours of Fluery, Calmet and Harmer, supercede the necessity of our enlarging upon this subject. We will, therefore, only observe, that the Hindoos have holy villages, resembling the cities which the ancient priests and Levites only, inhabited; they contract uncleanness by the touch of a dead body; and vessels and garments are contaminated by proximity to a corpse or funeral procession.— Superstition has consecrated many springs and pools, renowned for the spiritual effects which they communicate to those who bathe in them.— Around these, multitudes at particular seasons, assemble and wait; and, on a given signal, eagerly plunge in to participate in their healing and sa-

ving virtues. Marriage is celebrated by a procession through the streets, which takes place in the night, by the light of torches and fireworks.—The Anchoret-Bramhuns, sacrifice a ram, which is required to be “entirely white, and without blemish—of about three years old, and well shaped and fat.”

Mr. *Ward* has an appendix, consisting wholly of “illustrations of the scripture from Hindoo manners and customs.” This is not the least interesting part of his invaluable work; and as a supplement, would greatly enrich the volumes of Mr. Burder, on “oriental customs.” We wish we could furnish our readers with the whole, but have room for only a small part.

Ecclesiastes ix, 8th. “Let thy garments be always white.” “This comparison looses all its force in Europe; but in India, where white cotton is the dress of all the inhabitants, and where the beauty of garments consists, not in their shape, but in their being clean and white, the exhortation becomes strikingly proper.”

Isaiah xlv, 7th. “They bear him upon the shoulder; they carry him, and set him in his place.” “This is the way in which the Hindoos carry their gods; and indeed so exact a picture is this of the idolatrous processions of this people, that the prophet might almost be supposed to have been sitting amidst the Hindoos when he delivered this prophecy.”

Ezekiel xiii, 18th. “That sew pillows to all arm-holes.” “The rich Hindoos sit on mats, and have large pillows at their backs, upon which they rest their arms.”

Luke x, 7th. “Go not from house to house.” “It would be a great offence among the Hindoos, if a guest, after being made welcome at a house, were to leave it and go to another.”

Matthew vii, 26th. “Shall be likened unto a foolish man which built his house upon the sand,” &c. “The fishermen in Bengal, build their huts in the dry season on the beds of sand from which the river has retired. When the rains set in, which they often do, very suddenly, accompanied with violent North-west winds, and the waters pour down in torrents from the mountains, a fine illustration is given of our Lord’s parable:—‘the rains descended, the floods came, and the winds blew, and beat upon that house, and it fell.’ In one night, multitudes of these huts are frequently swept away, and the place where

they stood is the next morning undiscoverable.”—Vol. II, pp. 315, 335.

The religion of the Hindoos is their calamity. We cannot agree with M. Dubois, in saying that it is better than none. It corrupts and degrades them, and is, in its effects, a divine visitation. Their ceremonies are the most silly, their prayers the most senseless, and their representations and rites the most obscene and abominable, that can be imagined. The vices of evangelized nations exist in consequence of the abandonment of principle; the shocking immoralities of the Hindoos, are the fruits of their principles. The people in general, are the victims of astrology and necromancy—cannot survey the heavens, look intently at the stars, or witness an eclipse, without agitation and terror. They have nine sorts of sins requiring atonement—while none of their expiations are supposed to affect the heart. They do not pretend to sweeten or assuage the bitterness of grief. The more they feel the pressure of sorrow, the more they rage and vent their curses upon the gods. What must be the corruption and misery of the Hindoos, when scarcely less than an eighth part of the whole population, abandon their proper employments, and live as religious mendicants.

The complexion of the Hindoos is tawny—lighter or darker, according to the provinces which they inhabit. The tint of the Bramhuns, who are less exposed to the rays of the sun than the other casts, approaches to the colour of copper, or perhaps, more nearly to that of a bright infusion of coffee. The complexion of their women is still lighter.

In regard to their features, the Hindoos have the forehead small, the face thinner and more meagre than the Europeans: and they are also very much inferior to them in strength and other physical faculties—owing, no doubt, to the climate and the quality of their food. “The imbecility of the mind, says M. Dubois, keeps

pace with that of the body. There is no country, I believe, where one meets with so many stupid or silly creatures." The people, in general, are greatly deficient in sensibility, courage and firmness. They are eminently devoid of that spirit which provides to day, for the wants of to-morrow. Indolence and apathy, and consequently, an effeminate softness and timidity are characteristic of all the Hindoos. Nothing but what is monstrous moves them. When moved, they do nothing with moderation. Extravagancies alone can stimulate them. The miracles of christianity are ordinary occurrences, in comparison with the pretended exploits which abound in the histories of their gods.

The Hindoos, in general, live in a state of extreme dependence. The lands which they cultivate, are the domain of the prince. The huts in which they live, built of mud, and covered with thatch, are not their own—all belongs to the Prince. His will being law, property, when acquired, is always insecure. In addition to this, the Pariahs, who constitute a fifth part of the population, are literally slaves. The formal pomp of the Hindoos is at first imposing; but, as we become more acquainted with it, the less they interest us.—A dull monotony, or a listless inactivity—a spirit of lust, covered with the veil of religion, or the influence of a darkening, debasing and remorseless superstition, pervades every thing.—And were it not, that they are our brethren, of the human family, and destined, as well as ourselves, to live beyond the grave, we should turn from the contemplation of their character, with disgust and horror. *The whole head is sick, and the whole heart faint.*

M. Daboïs, who fled from the massacres of the French revolution in 1789, had resided seventeen or eighteen years among the natives, when he wrote, was greatly respected by them, and enjoyed familiar intercourse with people of every cast and condition. This furnished him with

advantages, which he seems to have improved, for acquiring a knowledge of their domestic habits. His conformity to them gained their confidence, and gave him access to other sources of information. His work was not intended for a methodical and complete history of the Hindoos. It is, of course, too limited to contain a thorough knowledge of the subject, yet is sufficiently particular to serve as a correct exhibition of the whole. He has not a little repetition—has some contradictory assertions—and discovers a fondness for conjecture and hypothesis.

We clearly recognize the catholic, although we perceive nothing of the Jesuit, in the volumes of M. Daboïs. His method is clear—his language between the epistolary style and that of historical narrative—marked with great perspicuity, ease, and occasional bursts of eloquence. He has with no ordinary skill, unfolded the complicated genius of Hindoo superstitions, and enabled us to infer even more than he has directly told us.

Mr. Ward sailed for India just twenty years ago, and, associated with Carey and Marshman, has ever since been diligently employed in studying the language, literature, and moral condition and character of the Hindoos. We can easily distinguish in him, the protestant, the christian and the missionary. It would be unjust not to add, the man of learning and the sound divine. His language is plain, but precise and correct; and although he has little of elegance or sublimity—he is, occasionally, perhaps we ought to say frequently, affecting, forcible and impressive, to a high degree. Mr. Ward is minute, but never tedious. He wisely omits what would not instruct, is sparing in the use of figurative language, and draws his illustrations, which are selected with great felicity, almost entirely from natural history. A spirit eminently consecrated to the cause of Christ, marks all his enquiries. He makes the inspired

volume, the only test of truth—the only standard of moral conduct.

Mr. Ward has made the christian world greatly his debtor by the publication of these volumes. Sir William Jones was his pioneer in literature, and Dr. Buchanan in religion; but his comprehensive survey includes the range, and overlooks the limits of both: what the former did in a single department, he has done on a circle of subjects; and what the latter confined to one place, he has extended throughout Hindoosthan.

We shall close this article with noticing briefly, a few topics connected with the subject.

1. The veneration of the Hindoos for their gods, and attachment to their idolatrous religion.

It is not to be pretended, that the Hindoos will easily renounce their gods, or give up their religion without a struggle. They are attached to their civil institutions, to all their ancient habits, and of course to their sacred rites. But there is nothing *peculiar* in this respect, in the character of the Hindoos. Nations of equal tenacity in respect to their religious opinions, have changed their gods. The Hindoos have already submitted to a change of rulers; there are not a few indications, that they may change their religion. Facts prove that their attachment to it is not invincible. *Vamana* and *Tinuvahaven*, two of their greatest modern philosophers, have made the Hindoo customs the subject of their ridicule. Their works are “read and quoted with delight by all intelligent Hindoos, although there be not a page in their writings that does not contain satirical reflections, aimed at their gods and the worship and rites of the country.”

It is by no means uncommon for the Bramhuns themselves to speak in the most contemptuous style of the objects of their worship.

A majority of the Bramhuns do not confine themselves to the observance of their customs. They in many instances, frankly confess the

truth of the maxims of the christian religion, and its excellence when compared with the absurdities of paganism. So far has this spirit of infidelity progressed, that *nine parts in ten, of the whole Hindoo population, have abandoned all conscientious regard to the forms of their religion.* These facts need no comment. They refute volumes written to prove that the Hindoos have an universal and an immutable respect for their religion and their gods.

2. The immolation of the widow on the funeral pile of her deceased husband—is this voluntary or constrained?

The sacred books of the Hindoos recommend, but do not command it. This recommendation is enforced by the promise, that this sacrifice of herself delivers her husband from hell, and secures for her, happiness with him in heaven. Long custom has familiarized their minds to the deed. By this act they escape the disgrace of widowhood, and their names are recorded among the honorable of their families. In this way, they avoid being starved and ill-treated by their relations; and, (without which, neither recommendation, nor custom, nor dread of reproach and poverty, could reconcile them to it), “The Hindoos treat the idea of death with comparative indifference, as being only changing one body for another, as the snake changes his skin.” But the practice is disappearing. It has begun to retire from the plains of Bengal, tolerated neither by the English magistrates, nor Mohammedan governors; and is confined to the countries under the government of the idolatrous princes. The christian philanthropist contemplates this field of blood and place of skulls, with pity, horror, and hope. He now sees in it the dawn of a brighter day for India.

3. Power of cast.

It has been common with European residents and writers to represent cast as the impenetrable shield—the impregnable fortress of the Hindoos;

that which alone would forever render nugatory all efforts to innovate upon their superstitions. But cast is not, in reality, so formidable as many have imagined. Approached, it appears less indissoluble, so as not to confine its captives to ages of hopeless bondage. Only let the public opinion favor the change, and the *christian* cast would become respectable. Cast derives all its present power from the voice of the people. The blowing of the popular breath upon it, can make or dissolve the charm. The numerous subdivisions of cast, lessen the distinction, and diminish in the same proportion its importance and imperviousness. Among the Sudras, one of the four principal tribes, there are eighteen chief divisions, and one hundred and eight others. It cannot be such a terrible thing to lose cast, where the shades of difference are so slight. Yet the Sudras constitute, at least five sixths of the population of India.

The *Pariahs*, those who have lost cast, and now belong to none, are very numerous. The numerous sects which have risen, reduce the power of cast. The disciples of Choitunyu especially, who constitute five out of sixteen of the Hindoos in Bengal, disregard cast. Their leader rejected the institution of the cast; and their object as well as that of the cast of outcasts, is to destroy those rigid distinctions of which the regular Hindoos are so tenacious.

According to the religion of *Boudhu*, now spread over the Burman Empire, Siam, Ceylon, Japan, Cochin-China, and the greater part of China itself, there are no distinctions of cast. An intelligent native of Ceylon assured Mr. Ward, that the Boudhus dislike the Hindoo religion more than they do Mohammedanism.

Cast, then, does by no means overspread all the East; it is far from being universal even in Hindoostan; nor does it any where possess magic power to resist religious encroachment. It has, indeed, the authority of long established custom, seconded

by the unvarying despotism of the government, and the peculiar effects of the climate upon the physical character of the people.

4. The comparative expense of idolatry and christianity in India.

Idolatry, wherever it exists, is both temporal and spiritual bondage. Its visible support costs immensely more than that of the true religion. The almost numberless fasts and festivals of the Hindoos, consume much time, and occasion in this way, in the course of a single year, an enormous loss of property. The buffaloes, goats, and other animals, sacrificed on these occasions, often amount to many thousands. In the celebration of the autumnal festival, a kind of Hindoo *christmas* in its immediate effects upon community, "all business throughout the country is laid aside for several days, and universal festivity and licentiousness prevail. A short time before the festival, the learned men and sirkars, employed in Calcutta, almost universally return home; some of them enjoy a holiday of several weeks." Immense sums are also expended upon it. "In the city of Calcutta alone," says Mr. Ward, "it is supposed, upon a moderate calculation, that half a million sterling is expended annually on this festival." "Thousands, yea, millions of people are drawn from their homes and peaceful labours, several times in the year, to visit different holy places of the sacred river, the Ganges, at a great expense of time and money, spent in making offerings to the goddess." The temples, in general, are endowed with ample funds for the support of their worship. The income of some distinguished houses, is sufficient to maintain several thousand persons employed in the various functions of idolatrous worship. The god Ghattoo, who presides over blotches on the skin, has annually expended upon him, in monthly portions, of buffaloes, goats, sheep, rice, salt, spice, clarified butter, milk and curds, sugar, sweetmeats, plantains, evening offerings, travelling expenses

and fees, 72,000 rupees, or nine thousand pounds sterling—about 40,000 dollars.

The gooroos generally receive, for their personal services, not less than a thousand rupees, or five hundred dollars annually. A poor man generally gives his gooroo, a rupee a year, or, if he visit him twice a year, two rupees.

Apply one half, perhaps one fourth of the revenues now devoted to the maintenance of idolatry in India, to the support of christian worship there, and it would be sufficient to furnish every five hundred of her population with an able and evangelical minister of the gospel.

5. The probable progress of christianity among the Hindoos.

M. Dubois thinks that the christian religion loses ground in India. It is some years since he wrote, and he applied the remark to a particular section of country. There can be no doubt however, that there are peculiar obstacles to the cordial reception of the simple, holy, and humbling truths of the gospel. Still there are many rising facilities. The mutual hostility existing between the Bramhuns and the Joinus, may lead to results favouring the propagation of christianity among them both. The indistinct idea of a change of the will, and the necessity of remission of sins, may prepare the Hindoos to listen with interest to the doctrine of Christ crucified. The very nature and number of their oblations, inspire the hope, that, on the banks of the Ganges, they may be directed with happy effects to the blood of the lamb which cleanseth from all sin.

Why should the evangelizing of India, be thought a thing incredible, when Jewish bigotry, Grecian pride and sophistry, and Roman pomp, bowed before the cross, when nations both learned and rude, have since been converted by the gospel.

To the *pulpit* and the *press*, the living ministry, and the written word, we must look as the great means of the moral renovation of Hindoostan.

They may do—they have done much. But notwithstanding all that has been done, and is in progress, the moral prospect of the Hindoos is dark, deplorable and distressing. Let the press teem with bibles—the heralds of the cross be multiplied, and knowledge increase—still it seems as though ages must roll away before this miserable people will generally embrace the gospel; and as though successive millions must float down the stream of time into the ocean of eternity. Deluded, wretched brethren of our race! Your condition may well awake a world to prayer, zeal and charity! No wonder those holy men, who dwell in this valley of moral death, feel and write as they do to their countrymen and kindred in christian lands. They see, and know, and believe, while we at the distance of many thousand miles, coldly reading and half-crediting their accounts, are of course strangers to their emotions.

Ministers of Christ, when you preach and when you pray, plead with God and plead with men, for the perishing Hindoos.

Young men of piety and talents, destined for the sacred office, can you contemplate unmoved this valley of vision, filled with bones exceeding dry, bones which have been scorched by the suns, and bleached by the winds and rains of a long succession of centuries!

Women of America, who so promptly and generously engage in the charities of the day, you have peculiar reasons to be thankful for your lot. To the religion of Jesus, you owe not only what alone can disarm death of its terrors, but all that makes you beloved and respected, all that renders life desirable. To you it preeminently belongs to labour by your prayers, exertions, and contributions, to rescue your sisters of the human race from degradation and wretchedness.

Honourable and worthy men, whose missionaries are heard at Bombay and Ceylon, as well as in the

wilderness and on the mountains of the West, we bid you God speed. India, Asia, looks to you, and your fellow-labourers in Europe and the

East, as co-workers with God, to lighten her darkness and unloose her chains.

Literary and Philosophical Intelligence.

In press and will soon be published, a new edition of the Rev. President Day's System of Algebra, with alterations and additions.

Stereotype Bible. The first western edition of the sacred scriptures has been completed at Lexington, Ken.—It consists of 2000 copies, printed on good paper, with the minion stereotype plates, belonging to the American Bible Society, and has been executed by the direction of the Kentucky Auxiliary Bible Society.

Williams' College.—The Trustees of Williams' College, have recently issued an address to the public, in defence of the measures which they have taken for the removal of the institution, and to solicit the patronage of its friends, and of the western counties of Massachusetts particularly, in behalf of the object. Their statement must satisfy impartial minds, that the interests of the College demand its removal; and, that it may become a more powerful means of diffusing the light of science and of correct theology, we sincerely wish the Trustees may be able to carry into effect the proposal of their Committee, who recommend its location at Northampton.

The inhabitants of the western counties, whose patronage is specially solicited in the address, will not fail, if they duly appreciate their own interests and the general welfare, to supply the funds requisite for its removal.

All local jealousies, we hope may utterly give way to a measure so obviously expedient.

The legislature of New-Hampshire have appointed a committee, of which the Rev. William Allen, is Chairman, to consider the expediency of establishing a Literary Institution in that State. Mr. Allen was President of the Univer-

sity, abolished by a decision of the Supreme Court of the U. States.

The Rev. Moses Waddell, D. D. has accepted his appointment to the Presidency of Georgia University, and entered on the duties of his office.

University of North Carolina.—The Commencement of this University was held on the 19th inst. Ten persons received the degree of Bachelor of Arts; and that of Master of Arts was conferred on eight others. The degree of Doctor of Divinity was conferred on the Rev. Wm. McPheetessy, of Raleigh. A Cabinet of Natural History has been presented to the University, by Mr. Olmstead, Professor of Chemistry.

Some suppose that near the Southern branches of the Mississippi, exists a race of men 'descended from the Welch emigrants, who embarked to the number of 323 persons, in ten vessels under Prince Madoc, in the year 1170 from North Wales.' An expedition is on foot at St. Louis, for an investigation of the fact. Messrs. Roberts and Parry, Welchmen, and familiar with the language of both North and South Wales, are engaged in the undertaking.

Use of Tar in Phthisis Pulmonalis. Experiments have been made on the use of the vapor of tar in the cure of pulmonary consumption, and it is said, with very favorable results. Common tar is employed, and the simplest and most effectual method of fumigating a room, is to place the vessel containing the tar over a lamp or candle, taking care that no combustion of the tar takes place, but merely an evaporation. The vapor may be inhaled for hours together. Care should be taken not to inhale cool air immediately after, as there might be danger of taking cold.

It not unfrequently occasions head ache, but this soon passes off. When the customary cough and hectic fever are subdued, the remedy should be omitted, as it sometimes produces a dry cough. From the testimony in its favour, it would appear to be a valuable auxiliary in the treatment of this disease, as it might be used at the same time the patient is making use of other remedies.

COMET.

The Comet, which was first observed in this place on the 3d of the present month, still continues visible, although with greatly diminished lustre. Between the 3d and 25th of July, at 9 P. M. it had described an arc of 13 1-4th degrees in the heavens, passing obliquely to the north-east, through the body of the constellation *Lynx*. Its geocentric motion has gradually diminished till it has become almost stationary; and it will continue in nearly its present position till it becomes invisible, at least to the naked eye.

Viewed with telescopes of different magnifying powers, from 30 to 90, it presented nothing but a dull mass of light, gradually diminishing from the centre, and perceptible through a diameter, (as measured on the 13th and 25th,) of 2 or 2 1-2 minutes. No such dark ring, as is sometimes observed, was perceived between the head and the coma. With as small magnifiers as were employed, it was not to be expected that the proper *body* of the comet, if there be one, should be discernible. The tail, near the head of the comet, appeared quite as narrow, and about equally luminous, with the head. But its breadth soon increased, presenting a diverging appearance not unlike a faint stream of electricity proceeding from a point in the dark; and at the distance of from 7 to 9 degrees, was lost in the surrounding sky. No bifurcation or curvature of the tail was noticed. These remarks must be applied to the comet as seen a fortnight ago. At present, the head scarcely equals in lustre a star of the 5th magnitude; and the tail is reduced to the length of one or two degrees.

From the generally unfavourable state of the atmosphere in this place, and the proximity of the comet to the horizon, the observations which have been made on its position, are not as accurate as could be desired, for obtaining the elements of the orbit. An attempt has been made, however, by combining the observations of July 6th, 9th, 13th, 19th, and 25th, to obtain a first approximation to these elements. The results are the following:

Perihelion distance, (the mean radius of the earth's orbit being 1.) 0.3416.

Time of passing the Perihelion, June

27th, 8 h. P. M. mean time at New-Haven.

Longitude of the Perihelion, 285d. 30m.

Longitude of the ascending node 272d. 32m.

Inclination of the orbit to the ecliptic, 80d. 53m.

Motion direct.

The two principal elements, or the *perihelion distance*, and the *time of passing the perihelion*, although obtained by a graphical process, (and one, in some respects, different from those generally employed,) are believed to be about as accurate as the observations from which they were deduced. For the sake of verification, the five radius vectors and their corresponding anomalies, graphically obtained, were measured; and with the above perihelion distance and epoch, the several anomalies and radii were calculated for the times of observation. The anomalies thus found, differed from those *previously* measured, in no case (except one which was found to have been erroneously laid down) more than 3 minutes; and an equal degree of coincidence was found in the remaining one, on carefully repeating the measurement. The differences between the radius vectors as measured, and as afterwards calculated, scarcely exceeded, on an average, 1-250th of the whole.

To an observer in almost any south latitude, this comet was visible in the evening, about as early as the 12th of May. Its distance from the earth was then nearly the same as at present, (July 30); that is, not far from 144 millions of miles. It was then near the fore leg of the *Hare*. During the month of May, it advanced very slowly towards the north-east. During the first half of June, its apparent motion became much accelerated, and bent to the north. It passed by the right leg and shoulder of *Orion*, and must have disappeared by the 20th, from its nearness to the sun. On the 25th, it crossed the ecliptic into north latitude, at which time it was nearly in conjunction with the sun. Since that time its apparent motion has diminished in a manner analogous to its increase while in southern latitude. An arch of the apparent motion, including 40 degrees south, and 25 north of the summer solstice, differs not widely from a great circle. But beyond these limits the two ends are curved; so that the whole arch described, as seen in different latitudes, is not unlike the long italic *f*. When it first came into view in this latitude, its distance from the earth was nearly 79 millions of miles: it is now about twice as great. Its distance from the sun was then nearly the same with that of Mercury: it is now about the same with that of the earth. Combining these considerations with the angular distance of the earth and comet at the sun, it is readily inferred, (supposing the comet to shine by reflected light, and from only the illuminated part of the disk,) that the

quantity of light we now receive from it must be more than seven times less than when it was first observed. Hence its rapid diminution of brightness, from that of a star of the first, to one of the sixth magnitude, is accounted for. The equally rapid diminution of its apparent motion, is owing partly to its increase of distance, and part-

ly to the direction of its real motion, which has approached much more nearly to that of the visual ray drawn from the earth.

No analogy is perceivable between the elements obtained above, and those belonging to the orbit of any known comet.

Yale College, July 30th, 1819.

List of New Publications.

THEOLOGY.

A Sermon delivered at the old South Church, Boston, June 7th, 1819, on the evening previous to the sailing of the Rev. Miron Winslow, Levi Spaulding, Henry Woodward, and Dr. John Scudder, as missionaries to Ceylon. By Miron Winslow, A. M. Andover, Flag & Gould.

Letters to the Rev. William E. Channing, containing remarks on his Sermon, recently preached and published at Baltimore: By Moses Stuart, Associate Professor of Sacred Literature, Theological Seminary, Andover.—Boston.

The doctrine of Universal Restoration examined and refuted, and the objections to that of endless punishment, considered and answered; being a reply to the most important particulars contained in the writings of Messrs. Winchester, Vidler, Wright, and Weaver: By D. Isaac, 12mo. New-York.

MISCELLANEOUS.

Nott's testimony in favour of Judson, examined in a letter addressed to

the Rev. Samuel Nott, Jr. late missionary to India: By Enoch Pond, A. M. Pastor of a Church in Ward, Mass.—Boston, 12 1-2 cts.

A Gazetteer of the States of Connecticut and Rhode-Island: By John C. Pease, and John M. Niles, 8vo. \$2 50.—Hartford.

Memoirs of the Life and Campaigns of Major Gen. Greene: By Charles Caldwell, 8vo.—Philadelphia.

A Statistical Account of the County of Middlesex, in Connecticut: By David D. Field, 8vo.—Middletown.

Sketch Book of Geoffrey Crayon, Gent. No 1. 8vo.—New-York.

Knickerbocker's History of New-York, from the beginning of the World to the end of the Dutch Dynasty—the third edition, 2 vols. 12mo.—Philadelphia.

Salmagundi, second series: By Launcelet Langstaff, No. 1. & 2. 18mo.—Philadelphia.

The Black Vampyre, a Legend of St. Domingo: By Uriah Derick D'Arcy, 24mo.—New-York.

Religious Intelligence.

We are gratified with having it in our power to present our readers with the communication of the Missionaries, at the new station, Elliot, to the Corresponding Secretary of the Board of Missions.

*Elliot, Choctaw Nation,
April 12, 1819.*

REV. AND DEAR SIR,

It is with mingled emotions of gratitude and pleasure, that we find

ourselves in a situation to sit down, and jointly communicate to you the dealings of God with us, since our arrival in this heathen land. Our communications heretofore, contained only short notices of particular circumstances. It would be a satisfaction to us, and we doubt not it would gratify the Prudential Committee, if we could fully communicate all the events which have transpired relative to this mission. Our present opportunity will admit of only a brief outline of the most interesting.

As this is our first joint letter, we shall endeavour to give a connected view from the beginning.

Brother Kingsbury, and brother and sister Williams, arrived at the Yalo Busha settlement on the 27th of June. Considerable time was occupied in selecting a situation, which would be both suitable to our object, and satisfactory to the natives. Having taken into prayerful consideration the circumstances which ought to guide us in this decision, and having consulted the Agent and the natives on the subject, we were enabled to fix on a site for the establishment, which combined as many advantages as we could expect to find in one place.

About the 15th of August we felled the first tree on the ground, which we considered as henceforth, consecrated to the cause of Zion's King; and from which we hope to diffuse, among this wretched people, the benign influences of civilization and Christianity.

The place was entirely new, and covered with lofty trees; but the ancient mounds, which here and there appeared, showed that it was once the habitation of men. On the 18th, the brethren, Kingsbury and Williams, with the help of Mr. Ladd and a Negro man, raised our first house of logs. It was 15 feet by 13. The weather was oppressively hot, and our prospects discouraging. The timber for the buildings necessary for our establishment, was still growing, and the forest was waving over the ground which we wished to cultivate. The men, who we expected would undertake the buildings, declined the contract; the season was so far advanced, that we had little hope of assistance from the north, and we had a poor prospect of help from this country. We had also been informed, that we could obtain supplies by water, at any season of the year; but now learned, that there would be no opportunity before winter. We were almost destitute of mechanical tools, implements of husbandry, and many other important articles; having brought only a few of the most necessary ones in our wagon through the wilderness. But in this hour of difficulty, we remembered that the Lord had been our helper; and our hope was not in vain, that he would again bring relief.

On the 19th of August, a man to

whom we had written, came and hired to us, and has continued with us most of the time since. The same day we heard a report that three or four persons were at Natchez, on their way to our assistance. As soon as arrangements could be made, brother Williams set off with four horses, by way of the Walnut Hills, to meet them. But they had taken the route by the way of the Choctaw agency, and on the 23d, to our great joy, brother J. G. Kanouse arrived at Yalo Busha. He had parted with his brother, Mrs. Kanouse, and brother and sister Jewell, about six days journey from the mission, and came forward to notify us of their approach. Brother Kingsbury immediately set out to meet them, and conduct them in; and on Saturday, August 29th, all reached the mission in safety, though much worn down with the fatigue of the journey.

On the 30th, brother Williams returned, having been absent eleven days. He proceeded about one hundred and fifty miles on the way to Natchez, when hearing that the brethren had taken a different route, he returned. Thus were our hearts made glad in a way which we had hardly presumed to hope for. The kind Providence of God in preserving the lives, and granting so great a degree of health to our brethren and sisters, during a long and fatiguing journey, through a burning and sickly clime, called forth our warmest gratitude. There was a providence in their arrival at this time, which, as yet, was concealed from our view.

Sister Williams had enjoyed good health from our arrival in the country, and been able to do the work of our little family. On the 7th of September, just eight days after the arrival of sisters Jewell and Kanouse, she was seized with a bilious fever, which in its progress brought her to the borders of the grave. The help of the other sisters now became necessary, both to take care of the sick, and to provide for the family. There was no other white woman in this part of the country. The sickness of sister W. continued severe for several weeks, during which she manifested, in the immediate prospect of death, that submission and christian confidence which gave us the highest satisfaction. But it pleased the Lord, in much mercy, to

remove her disorder, and in the month of November she was restored to usual health.

Brother Peter Kanouse had not enjoyed good health for some time before he left the north; and the sea voyage proved very unfavourable. When he reached the mission he was feeble; but hoped a little rest would restore his health. He endeavoured to labour, but found that the smallest degree of exercise produced an alarming inflammation of the lungs. He despaired of being able to render us any assistance in the arduous labours we had to perform, and feared that his stay under such circumstances would prove a hindrance. After much prayerful consideration, he considered himself under the painful necessity of leaving us, and departed on the 5th of October to return to his family. This was a severe trial to our feelings, and disappointment of our hopes.

Brother J. G. Kanouse was afflicted, soon after his arrival, with a painful swelling on his hand, which prevented his labouring for several days. His general health was also much affected by the change of climate; but for two months past it has been good. Brother Jewell has been troubled with a weakness in his breast, which prevented his doing much labour through the winter. He is now better. The health of sister Jewell also has been feeble. For nearly four months she has been unable to do any thing but light sewing. We indulge the hope that her health is now improving.

Besides the indisposition of the brethren and sisters, we have had no other sickness in the family. Mr. Ladd, who came with us from Brainerd, had, during the summer, several attacks of the fever and ague, and in December he was severely wounded with an axe, which confined him from labour about seven weeks. Our other hired man was also ill for some time with a jaundice, which he contracted before he came to us.

Since the commencement of the present year, our hands have been strengthened and our hearts rejoiced by the arrival of brother A. V. Williams, and sisters Kingsbury and Chase. Some account of their journey has already been communicated. About three weeks after sister Chase arrived, she was attacked by a fever, which for a time assumed an alarming aspect;

but by the kind providence of God, the symptoms soon became favourable, and she is now restored to good health.

We cannot impute these repeated afflictions to any particular unfavourableness of our situation. That we should be affected by the great change of climate, was to be expected, especially, considering our many exposures. Nor was the change of climate greater than the alteration of diet; both these must have had considerable effect on our health.* We feel that the hand of the Lord has been heavily upon us, and hope we have been humbled under his rebukes. At present, our family enjoys better health than at any period since last September.

So far as health and strength would permit, we have lost no time in getting forward the necessary preparations for our school, and we have great occasion for thankfulness, that we have been able to accomplish so much.

It ought to be distinctly understood, that we have had all the materials to provide for the buildings, in the same manner as if the business had been wholly our own. The United States' Agent will refund the whole, or a principal part, of the expense. We found it necessary to adopt this course, as no person in this country, would contract to build them for the sum, which the executive would feel authorized to appropriate to this object.

We have erected seven log dwelling houses of the following dimensions, viz.: Two 22 feet by 20 each; two 22 feet by 18 each; one 16 by 20; one 15 by 18; and one 12 by 16. For five of these, the logs are hewn on two sides, and the roofs project in back and front about eight feet, and are supported by posts, in form of piazzas. These projections are very useful in this climate. Besides the above, we have erected a

*Perhaps there has never been in this country so great a scarcity of bread-stuff, and of some other necessities of life, as at the present season. We have never been without a sufficiency of corn and beef; but we were obliged for a while to dry our beef in the Indian mode, without salt. Brother Kingsbury on his return from Natchez, packed a horse load of salt, one hundred and forty miles, which answered our purpose till the arrival of the boat; since which time we have been comfortably supplied with all the necessities of life.

mill house, 36 by 30 feet; a stable 14 by 20; a store house 11 by 20; and two other out buildings. All these buildings, except one, are completed. The mill is on a simple construction, is turned by one or two horses, and grinds well. We have a part of the timber hewn for our school-house, dining room, and kitchen, and have sawed by hand, about nine thousand feet of cypress and poplar boards, for floors, doors, &c.

On the plantation we have cleared and fitted for the plough about thirty-five acres of good land, which is enclosed with a substantial fence. A part of this was covered with heavy timber; and the chopping, rolling, and burning of the logs has cost much hard labour. In this we have been assisted by Choctaws, whom we have hired. Several of them have worked faithfully. We have also enclosed a garden and yards for cattle, and have set out a few apple, quince, and plum-trees. Considerable labour has been spent in cutting roads in different directions, and in constructing several small bridges, which were necessary to make the streams passable by a wagon. It should also be noticed, that we have had to make many of our tools, and most of our wooden furniture.

One circumstance, which has greatly retarded the progress of our work, has been the difficulty of obtaining a suitable team. Our heavy hauling, required oxen. There are three yoke in the neighborhood, belonging to half-breeds, which we occasionally borrowed; but as they ran in the woods, one or two days were spent in finding them. This hindrance led us to determine on purchasing one or two yoke, if possible. For this purpose brother Jewell took a journey of one hundred and sixty miles; but returned without accomplishing his object.

We wish we could inform you, that, as much as has been done to enlighten and save the souls of these perishing people, as to make preparations for the instruction of their children. But, alas, as yet we have been able to effect but little towards this most important object, and that, for two reasons. First, for want of a suitable interpreter, and secondly, we have been so constantly occupied in labour, which was necessary to the very existence of our mission, as to leave but little time for these important concerns. It is impossible

to express our feelings on this subject. The expectation of the people has been, that we should direct all our efforts towards the commencement of a school. And, indeed, it could not be expected that they would feel a particular desire for Gospel instruction. But with respect to a school, they have ever shown a great anxiety, and their expectations have far exceeded our ability to meet them. To have taken off one of the brethren from the secular concerns of the mission, when our help has been so feeble, would have greatly embarrassed our business, and might have had an unhappy influence on our future usefulness. Our efforts are obstructed, and we are prevented from attempting many things which might be done, if we had a few more labourers. We had hopes that some of those men from New-Jersey, who have offered themselves, two or three of whom were mentioned in brother Kingsbury's letter of October 3d, would have been sent out early in the winter; but we shall not expect them now before another autumn. We feel assured that the Prudential Committee, so far as they understand our real situation, will do all in their power to forward the object of the mission.

16. Since this letter was begun, we have received yours of February 9th, giving the grateful intelligence, that a physician and blacksmith were engaged as fellow labourers in this mission. We would gratefully acknowledge this attention of the Board to our wants, and this propitious smile of Heaven on our undertaking. We could have wished that two or three labourers had been joined with them; but the Lord will send them in his own best time.

By the same mail we received your letter of March 4th, from the city of Washington. We congratulate you, dear Sir, the Committee, and all the friends of religion and humanity, on the success of your mission, and the favourable disposition of the government towards the Indians. The foundation is now laid, the business can go forward if suitable persons can be found to perform the necessary labour. We rejoice to hear you say, "the instruction of the Indians is now the great object." Money will not long be wanting. There is a wide door open. The Indians are anxious for schools. They are willing to aid them with funds. But without devoted labourers

the plan must fail; the Indians must remain in ignorance.

Standing in the midst of this heathen land, surrounded by the gloom of darkness and wickedness, we are constrained to make the appeal—Are there not those in our churches whose situation does not forbid their removal? who for the honour of the christian name, for the love of Christ, for the souls of the perishing heathen—will be willing to come and labour, that the uncivilized Indians may enjoy the means of instruction? But let them count the cost. There is no opportunity in these huge forests, and while encompassed with the most pressing duties, to enjoy the luxuries of science and literature; and persons must expect to wear themselves out in the cause. We think no one ought to set his face to this work, who has not prayerfully considered it, and who does not see in it sufficient attractions to bind his heart to the work, so long as there is a prospect of success, whatever repulsive circumstances may attend it.

But to return from this digression. We have preaching every sabbath at our house, at which a number of half-breeds, and white people, and negroes, attend, and occasionally several of the natives. Two or three appear seriously disposed. On the last Sabbath in March, a church was organized here, and we had the privilege once more, of surrounding the table of our Lord, and receiving the memorials of his dying love. The season was interesting. We were in the midst of a wilderness, which had never, till lately, resounded with the accents of Gospel mercy. The emblems of the great sacrifice for sinners, had never before been exhibited. We hoped this little church was a fold, into which many of the wandering sheep of Christ would be gathered.

We come now to speak of our prospects, relative to a school. On this subject we are severely tried. We need a school-house and two more buildings, before we can be in a convenient situation to commence it. In addition to this, the want of sufficient help, seems to present insuperable obstacles. On the other hand, there has for more than a year been an expectation in the nation, that a school would be commenced among them this spring. Many are anxious, and appear almost

impatient. We have much doubted what was duty. But an event has occurred, which must lead us to decide immediately. Yesterday *eight* promising children were brought more than one hundred and sixty miles, in consequence of their parents having heard that we were ready to take scholars. What to do we know not. To send them back will be a great disappointment, and appear discouraging to the natives. To take them, will involve us in many difficulties in our present situation. May the the Lord direct us in the path of wisdom.

18th. We have concluded to receive the children. Their parents appear willing that we should dispose of them as our circumstances will admit. As we have determined on keeping these children, we think it best to make up a school of about twenty, and trust the Lord will provide.

The chiefs of the Chickasaw nation, not long since, wrote to the Choctaws, for liberty to send their children as soon as the school should be opened. The Choctaws considered, that they had as many children of their own, as could be accommodated; but said, they thought it would be hard to exclude the children of their brothers and sisters; because if their children had no education, it would seem to imply that their parents were but little thought of; and therefore they concluded to admit those children from the Chickasaw nation, whose father or mother is Choctaw. *Puck-sha-nub-bee*, the principal chief of this part of the nation, has granted two hundred dollars out of their annuity, as a donation to the school. It was observed, "that this was but a small sum, but every little would help."

We have two Choctaw lads in our family, who have been with us nearly eight months. We have instructed them as we have had opportunity, and their progress and deportment have been pleasing. One of them, a full-blooded Choctaw, about ten years old, we have named *David Baldwin*. The gentleman, whose name he bears, is a pious man, in Durham, N. Y. who will do something towards his education.

We deeply sympathise with our brethren in the East, with the Prudential Committee, and the Christian Church, in the death of brother Warren, and the dangerous sickness of brother Richards. But the arm of the

Lord is not shortened; he will accomplish his own work. We rejoice at what he is doing through the instrumentality of those who still remains as labourers in that important field.

May the blessing of the Lord God of Israel rest upon the American Board, and upon all who are engaged in promoting the gospel of our Lord Jesus Christ.

C. KINGSBURY,
MOSES JEWELL,
L. S. WILLIAMS,
A. V. WILLIAMS,
J. G. KANOUSE.

Rev. Samuel Worcester, D. D.

Cor. Secretary &c.

Extracts from Letters addressed to the Trustees of the Missionary Society of Connecticut, by their Missionaries.

1. Extract from a letter of the Rev. Salmon Giddings, dated at St. Louis, May 24th, 1819.

"April 26th. I set out to go up the Mississippi to Louisiana, about 100 miles from this place. That part of the country is new, but is rapidly settling. Louisiana is situated on the west bank of the Mississippi. It is about one year and a half, since the first house was erected; there are now about twenty. The country around it, or rather back of it, is somewhat broken, yet most of it is susceptible of cultivation, and the soil of an excellent quality. The country, generally, is pleasant and fertile. I preached on the Wednesday after I arrived there, and on Thursday in the neighborhood about three miles from the town. I then set out on my return, and on the Sabbath, May 2nd, preached twice at St. Charles; and on Monday, returned to St. Louis. Mr. Matthews, whom I mentioned to you in a former letter, has collected a church, in the vicinity of Louisiana, of about twenty communicants. The Congregation have a meeting-house, built of hewed logs, about twenty-four feet square. Salt-river empties into the Mississippi about two miles above Louisiana. It is about the size of Farmington river, where it puts into the Connecticut.—There are several strong settlements on that river. Twelve miles south, on Ramsey's Creek, there is a considerable settlement, and several smaller ones, where there are from twenty to thirty families, that can assemble to hear

preaching. Twelve miles below Ramsey's Creek, is a large settlement. In most of these the people are anxious to hear the word of God, and there is a fair prospect of usefulness—of great good being done by missionary labours.

We received two members, to our communion in St. Louis, on the 16th. Our meetings are very well attended. We occupy two rooms for preaching; they are twenty feet square each, and connected by a door. These are filled with seats, so that, there is only room to pass between them, and are generally filled with hearers; many stand up, not having any seat, and many who come rather late cannot get into the house. I have many things to encourage me, though to myself, I appear to do but little. There is great encouragement in most of the villages through the country, and a great anxiety to obtain preaching. It would afford encouragement to me, to see another missionary sent out by your Society. The expense would not be great to the society after one year. We have formed a missionary society in the Territory, and are about forming auxiliary societies, in the several settlements where missionaries labour; the thing meets with quite a favourable reception among the people. The design of the Society is to assist Missionary Societies in the States. Our funds will be distributed among the missionaries that are sent here, whom we think worthy. It will be some months before our Society will have any funds, and at first they will be small. I know the wishes of the Society, and am satisfied they would send another missionary, if one could be procured. I am often asked if the Society cannot. I wish you would let me know what we can expect. God is fast preparing the minds of the people for the reception of the word of life. I trust that my prayer with yours, is, that God would pour out his spirit, and make this wilderness blossom like the rose."

2. Extract from a letter of the Rev. Jonathan Leslie, dated at Harpersfield, Ohio, June 14th, 1819.

"Of our Society it may be said, 'the harvest is past, the summer is ended' and many are not saved. In three years the number of this Church has increased from thirty three to sixty six. And, the churches in this vicinity, may generally be said to have left their first love. Yet the cause of Zion on

this Reserve is advancing. You have seen accounts of awakenings in a number of towns. In Atwater it has been very powerful. Rev. Randolph Stone is settled in Morgan, for one third of his time, and spends one third in Bloomfield, and one third in Mesopotamia. Mr. Fenn is to be ordained in Nelson to-morrow. Mr. Sullivan is employed in Huron County. Four Churches have recently, I am informed, been gathered in that County. Mr. Hyde, it is expected, will be ordained in Madison on the first day of next September. Thompson and Huntsburg, expect to have a candidate to preach to them soon.

If it was the desire of the benevolent supporters of the Missionary Society of Connecticut, who first sent the Ambassadors of the cross, to these wilds, and still continues them here, to have the gospel settled—if they desired and prayed that their children might enjoy the ordinances of the gospel, they have their desires in a good measure accomplished—their prayers are answered. Here, churches are springing up—here, watchmen are, one after another, taking their stations. Foundations of noble institutions are laid for the benefit of generations to come."

3. Extract from a letter of the Rev. Joseph Treat, dated at Sharon, Ohio, June 21st, 1819.

"Last week I returned from a tour of five weeks to Huron county. That County is indeed a missionary field. There is no settled minister in it, but many are needed. Two years ago, there was no regularly organized church in it. Now, there are eight, which belong to the Portage Presbytery, besides Baptist and Methodist churches. Four out of the eight, I assisted in organizing during my late tour. Other churches have been recently organized, and the call for missionaries or ministers, is more and more urgent. Indeed, I do not think the settlements on the Reserve are as well supplied with preaching now, as they were ten years ago. The present prospect for missionaries is favourable, whether they wish to settle or merely do good. It is very desirable that a number may be sent soon, to enter into fields already white to harvest. Last week the Portage Presbytery ordained the Rev. Benjamin Fenn, in Nelson.

His prospects are favourable. Perhaps the Trustees may think it proper to send him an appointment, to labour as a missionary. His time at present, is all, or nearly all taken up. Should the trustees think proper to send him an appointment, and should they wish for recommendations, they could easily be obtained. Though your missionaries have reason to mourn that they do so little, yet they have reason to believe that they have been instrumental of doing some good. Their labours in some places have been attended with the influences of the spirit sent down from above. This has been the case especially in Atwater, No. 1, in the 7th range. The work of the Lord begun there in the winter, and was progressing when I heard from there last, which was about six months ago; and when I heard, about forty were considered the subjects of renewing grace. This, considering the number of inhabitants in the town, has been as general, perhaps, as any revival ever witnessed in Connecticut. I have visited the place twice, and have reason to think that my labours were blessed to the conviction and saving conversion of a number. To God be all the glory. I hope to visit them again soon. In several other places where I have preached, there has been more than usual seriousness, and I hope my labours were not in vain. Saints have been comforted, and sinners alarmed, but no place in this vicinity has of late been so highly favoured as Atwater. During my late tour I visited the Indians at Upper Sandusky: I think the Lord has remembered them in mercy, and, oh, may he do it more and more. I was there on the Sabbath. From one to two hundred attended. I could preach to them only by an interpreter. About forty of them have joined the Methodist class. Some things which I witnessed among them were painful, but others were pleasing. It was very agreeable to hear those sons of the forest, singing the songs of Zion."

AMERICAN BIBLE SOCIETY.

The Third Annual Report of this Society has been published. The following are extracts from the Report.

At the first organization of the Institution, it was announced to the public, that a main object of the Society

is "not only to provide a sufficiency of well printed, and accurate editions of the Scriptures, but also to procure well executed stereotpye plates, for their cheap and extensive diffusion." This important measure has been pursued by the Board, with much attention; and they have the pleasure of stating that the Society, now own the following sets of plates, and of the following descriptions.

For the whole Bible in the English language.

Three sets of octavo size,

One set of duodecimo size, in Brevier type, and

Three sets of duodecimo size, in Minion type.

For the Scriptures of the New Testament, in English.

One set of duodecimo size in Burgeois type.

In the last Report it was mentioned, that of the stereotype plates, for the Bible in the French language, to be sent out by the British and Foreign Bible Society, only those for the Old Testament, had then been received. The remainder have since come to hand; and the Society, of course, have now a complete set of plates for the Bible in the French language. This must be viewed as an acquisition of importance, when it is considered how generally this language is spoken, not only in the Canadas, but in the southern territories, now belonging to, or bordering upon the United States.

In consequence of representations, made to the Board, as to the prospect of introducing the Scriptures, into the parts of South America, in which the Spanish language is spoken, the Board have also provided themselves with a set of plates of the New Testament in Spanish—so that the Society now own in the whole, eight sets of stereotype plates, for the whole Bible, and two sets for the Scriptures of the New Testament.

One of the sets for the whole Bible, of the duodecimo size in Minion type, has been sent to Lexington, in the state of Kentucky, and placed with the Kentucky Bible Society, who commenced in January last, to print from it, an edition of two thousand copies. A set of the octavo size, is now ready to be forwarded to the same Society. The others are in the immediate employment of the Board.

As the Board have thus been fur-

nished with increased means of multiplying the Scriptures, they trust it will be found that they have been faithful in the improvement of them, to the best advantage. Of this, some judgment may be formed, when it is known that there have been printed for the Society, during the last year, 47,320 copies of the Bible, and 24,000 copies of the New Testament, which together with the 29,500 copies of the Bible printed in the two former years, makes a total of 100,820.

These are exclusive of the edition of 2,000 copies, by this time printed from the plates sent to Lexington; and also of the Bibles in Gaelic, German, Welsh, and French, mentioned in the last Report, as amounting to 2,450, and which have been sufficient to meet the demand for the Scriptures in those languages, until the present time. The whole making a total of 105,270 Bibles and Testaments, either obtained for circulation, by the American Bible Society, or issued from its presses, during the first three years of its existence.—It is thought proper to add, that the present printing establishment, is sufficiently extensive to furnish an average amount of 100,000 Bibles and Testaments annually.

The printing of the Scriptures in the Indian language, has, in the mean time, been prosecuted as far as circumstances have permitted. One thousand copies of the Gospel of John have been printed in the Mohawk language, and the same number of copies, of the Epistles of John, in the Delaware. The Board wait for nothing but approved versions of the Scriptures into these languages, in order to go on and furnish the whole, or most of the Bible, to the Indians in their native dialects; and, as the object has of late excited much interest in the minds of some who are able to render efficient aid, there is a prospect that it may soon be accomplished.

Of the New Testaments printed during the past year, 2,500 are in the Spanish language. The books have but recently been finished, and none of them are yet distributed. The Board have appointed a Committee for the purpose of collecting information as to the best mode of circulating them, who have opened a correspondence with gentlemen, through whose instrumentality it is hoped much may be done, to introduce the Scriptures

among the inhabitants of South America. There is, perhaps, no country which has a greater claim than this to the attention of the American Bible Society. Forming a part of our own hemisphere, it is filled with a population, the numbers and resources of which, seem to have been but lately developed to the other nations of the world; and it is now engaged in a struggle, which subjects the inhabitants to the evils of a sanguinary war. The Board will not fail to embrace every opportunity of furnishing them with that Word of Truth, which, both "exalts a nation," and gives man his best support and consolation, amidst the horrors of bloodshed and civil strife.

The Missionaries of the United Brethren, or Moravians, have many years since, opened a door for the introduction of the Scriptures among the Indians on our borders. Accordingly, 140 copies of the Epistles in the Delaware tongue, were transmitted to the Rev. Mr. Leukenback, in the state of Ohio, to be distributed among the Indians, under his pastoral care, and such others as may be within his reach. Three hundred copies of the epistles of John were sent to the Rev. Mr. Dencke, of New Fairfield, Upper Canada, for the use of the Indians among whom he labours. In both places the gift was highly acceptable. Mr. Dencke distributed, in his church, the copies sent to him; and he writes that they were received not only with thankfulness, but with tears of joy, among old and young. The remainder of the two editions are held subject to future disposal.

REVIVALS OF RELIGION.

In Coventry, N. Y. one hundred and sixty persons have recently made a profession of religion. Of these, one hundred have united with the Baptist church, forty with the Congregational, and twenty with the Methodist church.

In Aurora, N. Y. a revival of religion exists, and considerable additions have been made to the church.

In the southern part of the state of Kentucky, there is a revival of religion, extending through several counties. In the counties of Allen, Warren, Logan, and Barrier, hundreds have been added to the churches.

In Westfield, Mass. sixty persons were united with the church, on the first Sabbath of the present month. Twenty others made a public profession of their faith, a short period before. Others are rejoicing in hope!

The towns of Chelsea, and Vershire, Vt. are favoured with a revival of religion.

The following is an extract from the Narrative of the State of Religion, within the bounds of the General Assembly of the Presbyterian Church.

"It cannot fail to cheer the heart of every friend to religion and morals, that, without an exception, the reports of the several Presbyteries, represent the cause of evangelical truth as attended with a gradual but uniform success. On almost every section of our church, God has been pleased to bestow some refreshing showers of grace. And although it does not appear that he has, in any instance, displayed such wonders of mercy as in some former years; yet we cannot but indulge the fond hope, that during the last year the accessions to the Church have on the whole been about as numerous as at any former period. The great and permanent interests of religion have undoubtedly, during the last year, been more extensively secured and promoted than heretofore. But our Heavenly Father has not suffered a whole year to pass over us, without imparting to us some rich tokens of his tender regard, by extending to some of our churches the *special* influence of the Holy Spirit. The congregations of Bloomfield, Pennfield, and Riga, of the Presbytery of Ontario—Prattsburgh, of the Presbytery of Bath—Ulysses, of the Presbytery of Geneva—Bridgwater, Vernon and Verona, of the Presbytery of Oneida—De Kalb, Russell, Blacklake, Stockholm and Hopkinton, of the Presbytery of Champlain—Rallston, in the Presbytery of Albany—and Aurora of the Presbytery of Cayuga, have all of them been visited with more or less of the *special* influences of the Divine Spirit. In the middle, southern, and western sections of our Church, we notice as places that have been *special*ly visited, Westfield, Jersey City, North Hardiston, Newfoundland, Stony Brook and Long Pond, in the Presbytery of Jersey—Columbia, in the Presbytery of New-Castle—York and

Chester in the Presbytery of Concord—Huron, Florence, Bath and Atwater, in the Presbytery of Portage—Waterford, in the Presbytery of Erie—several congregations in the Presbytery of Union, and Braceville—Sharon and Geneva, in the Presbytery of Grand River. In Percipeny, in Jersey Presbytery, and in several congregations in the Presbytery of West Lexington, have been gathered, to a very pleasing extent, the fruits of past revivals.

In the vicinity of Portage Presbytery are settled the Mohawk and Wyandot Indians, on Sandusky river,

who have been visited by a member of that Presbytery, for the purpose of enquiring into their moral state and condition, and ascertaining their views and feelings with respect to christianity. The result of this enquiry was highly gratifying, inasmuch as the former appeared willing to have schools established among them, and both were extremely anxious to be made acquainted with the Gospel. Several among them were supposed to have become the hopeful subjects of a change of heart.

Ordinations and Installations.

May 19th.—The Rev. RANDOLPH STONE, was ordained by the Grand River Presbytery, and installed pastor of the church in Morgan, Ohio.—Sermon by the Rev. Giles H. Cowles, of Austenburgh.

May 26th.—The Rev. ASA DONALDSON, was installed pastor of the congregational church in Guilford, Chenango Co. N. Y.

June 9th.—The Rev. Mr. TILMO, was ordained by the Presbytery of Hudson, and installed pastor of the church in Amity, Orange Co. N. Y.—Sermon by the Rev. Mr. Thomas of Chester.

June 12th.—The Rev. STEPHEN WHITTLESEY, was ordained pastor of the Baptist church in Chillicothe, Ohio.—Sermon by the Rev. Mr. Sperry.

June 16th.—The Rev. SAMUEL F. LEAKE, was ordained as an Evangelist, by the Presbytery of Newton, N. J.—Sermon by the Rev. Wm. C. Brownlee.

June 16th.—The Rev. BENJAMIN FENN, was ordained by the Presbytery of Portage, and installed pastor of the church in Nelson, Ohio.—Sermon by the Rev. Caleb Pitkin, of Charleston.

June 16th.—The Rev. THOMAS SHEPARD, was ordained pastor of the church in Ashfield, Mass.—Sermon by the Rev. Samuel Shepard, of Lenox. The Rev. *Nehemiah Porter*, senior pastor of the church, is in his hundredth year; and on this occasion gave the charge to the people.

[A correspondent observes—"that this aged servant of Christ ascended the pulpit stairs without aid, remained through the whole of the services, with very little fa-

tigue. It was truly affecting to see this Apostolic Father lay his hand on the head of his second colleague in the consecrating prayer, and then, with a distinct, audible voice, address his beloved flock in an appropriate and impressive discourse." Mr. Porter has outlived one colleague, the Rev. *Alvan Sanderson*.]

June 30th.—The Rev. ROBERT G. ARMSTRONG, was ordained by the Presbytery of Hudson, and installed pastor of the church in Pine-Plains, Dutchess Co. N. Y.—Sermon by the Rev. Mr. Fisk, of Goshen.

June 30th.—The Rev. Mr. BREWER, was ordained as an Evangelist, by the Presbytery of Hudson; Mr. B. is destined to Ogdensburgh.

July 1st.—The Rev. Mr. PRICE, was installed pastor of the church at Wappinger's Creek; Dutchess Co. N. Y. by the Presbytery of Hudson.—Sermon by the Rev. Mr. Osborne, of Amenda.

July 7th.—The Rev. PETER OSGOOD, was ordained pastor of the church in Sterling, Mass.

July 21st.—The Rev. ELIAS CORNELIUS, was installed pastor of a church in Salem, Mass. as colleague with the Rev. Dr. Worcester.—Sermon by the Rev. Dr. Beecher, of Litchfield.

July 21st.—The Rev. WILLIAM FROTHINGHAM, was installed pastor of the Congregational church in Belfast.—Sermon by the Rev. Mr. Lowell, of Boston.

July 21st.—The Rev. JOHN SHALO, was installed pastor of the church in Middleborough, and Taunton Precinct.—Sermon by the Rev. Mr. Andros, of Berkeley.

Biographical Sketch.

Dr. SAMUEL SPRING, whose death we have recently been called upon to deplore, was born in Northbridge, Mass. Feb. 27, 1748. He was graduated at Nassau Hall, in 1771. After spending three years, in studies preparatory to the sacred office, under distinguished instructors, (Drs. Wither-spoon, Hopkins, Bellamy and West,) he was licenced to preach the gospel in 1774. He was, in 1775, united to the Northern Continental army, in the capacity of Chaplain; and shared the sufferings and disasters of the expedition to Canada, under Col. Arnold. He was ordained Pastor over a congregational church in Newburyport, in 1777; in which station he continued till his death, which took place, March 4th, 1819. A circumstance indicating an interesting trait in his character and preaching, and which was connected, as he supposed, with his conversion, must not be omitted. 'While a member of college, he had an exercise to perform, in which he was to explain and defend the Solar System of Copernicus; in doing which, his mind was so overpowered by a sense of the majesty and the perfections of God, displayed in his works, that he burst into tears, and was unable to proceed.—The impressions, received at this time, were never obliterated.

Few men have been more extensively useful than Dr. Spring. Whether we consider his talents as a man, or his benevolence as a christian, or his fidelity as a minister; whether we look at what he has himself accomplished by his individual labours, or contemplate those plans for doing good, which he originated, and was successful in bringing into operation, the benefits of which will never cease to be felt—we shall be constrained to entertain no small degree of respect for his character, and to feel no common emotions of gratitude to God, for giving him to the church.

Dr. Spring possessed a large share of practical wisdom. The plans which his wisdom devised, he was qualified successfully to carry forward, by possessing an uncommon largeness of soul; a firmness and decision of character, which could not be shaken by the prospect of difficulties and dangers,

in the path, marked out by his benevolence; and a perseverance, which carried him, in triumph, through obstacles, which, to common minds, would have appeared insurmountable.

Dr. Spring was an able and faithful preacher of the gospel. His reasonings were cogent, conclusive, and perspicuous. His manner, though plain and pungent, was yet serious and tender. His pastoral duties he performed with christian kindness and fidelity, and with much success. In the intercourse of society, his characteristic affability and politeness as a gentleman, were adorned and improved by his success as a christian. He obtained, in an uncommon degree, the confidence and affection of all who knew him, and who could estimate his worth.

The benevolent heart of Dr. Spring, did not suffer him to rest satisfied with performing the immediate duties of his station, as the pastor of a church.—His benevolence was large and disinterested—it desired the happiness of the whole human family. As a patriot he deserved well of his country. As a promoter of literature, he is entitled to the gratitude of the friends of learning; but as a patron of sacred learning, and as an able and zealous friend of Missions, his praise, in the churches, is deservedly great. His memory will ever be cherished in the church. He was one of the principal originators of the Mass. Miss. Society; and one of the first and most efficient advocates for Foreign Missions.

Long and deeply impressed with the importance of increasing the number of able and pious ministers of the gospel, Dr. Spring earnestly, and prayerfully devoted his exertions to the accomplishment of this object, and his efforts were eminently successful, in interesting the wealthy and the pious in this benevolent enterprise. He was truly a "father to the Theological Seminary in Andover." Professor Woods, in his sermon at the funeral of Dr. Spring, speaking of his agency in the founding of that Seminary, says, "In all the measures which preceded the establishment of a UNITED INSTITUTION, I was intimately conversant with him; and am witness of the ar-

dent, invincible attachment to the cause of divine truth, which evidently actuated him; of the sleepless anxiety he showed, lest, in the plan of the seminary, the great end of revelation should, in some way, be overlooked." "It is with the most delightful sensations I now recollect, how often, at that interesting period, I was invited by him, sometimes in the stillness of midnight, to kneel down with him, to invoke the name of God, to render praise for his goodness, and to ask his guidance and blessing. I am a witness to his laborious and unceasing efforts in the cause of the Seminary, from its commencement till his last sickness; of the joy and gratitude, and tenderness, which he often expressed, that he had lived to realize more than his highest hopes; and of the pious fervour with which he waked up, almost from the slumbers of death, to give the beloved Institution, and those connected with it, his last, his dying benediction."

With all the virtues of this good man,

was connected an uncommon diffidence, in respect to his own piety.—This was owing to the correctness of the model, after which he endeavoured to form his character; and to his deep christian humility, which, while it shed a lustre over all his other excellencies, and made them appear eminently conspicuous to others, only served to conceal them more effectually from his own view.

In concluding this imperfect sketch, it is important to attend to the practical lesson which it teaches. There are not a few whose indolence and unfaithfulness it reproves, whose abuse of talents and influence it condemns;—not a few to whose benevolence it makes a powerful appeal. A good man has fallen in Israel. Let those who are on the side of the Lord be excited to greater diligence, and, in view of the good deeds of Dr. Spring, let us attend to the admonition: "Go thou and do likewise." For, *though dead, he yet speaketh.*

To Readers and Correspondents.

In our number for April, was published a communication, entitled "The power of Conscience, exemplified in the death of an unfortunate Female." The statement was drawn up by the Rev. Thomas H. Skinner, from whom we received it. As Mr. Skinner received his information from Mrs. Sayre, a member of his church in good standing, and, as another person testified to its correctness, we supposed that perfect confidence might be placed in the correctness of the narrative. Mr. Skinner, however, has ascertained that the information furnished him is untrue. Mrs. Sayre, from whom he received it, has at length confessed, that the whole was 'fabricated in her own mind, and palmed upon the public so long by her persevering villany.'

When the authenticity of the statement was first doubted, Catharine Bray, a professing christian, and Mrs. Sayre, made deposition to its truth. A person named Maria Jacobs, had, previously to its publication, solemnly attested to the truth of the whole, in a letter to Mr. Skinner, and when subsequently conversed with, persevered in her asseverations.

The marvellous story of Mrs. Sayre, was known to others beside Mr. Skinner. The evidences upon which the narrative rested, were also known. Such was the confidence placed in its truth, that the selecting committee of the Tract Society of Philadelphia, knowing that Mr. Skinner was preparing a statement of the facts, originally drawn up by Mrs. Sayre, desired it for publication.

No blame can be attached to Mr. Skinner, for publishing what he had reason to suppose true, and what, if true, was well calculated to be useful. The narrative remains a monument of human depravity, evincing this depravity, it is true, in a very different manner from what it was supposed to do, upon its first appearance; and in that load of shame which will rest upon the fabricators of such outrageous falsehoods, the world will see the evils, which sooner or later proceed from guilt.

"A friend of the Jews,"; A. D.; G. S.; Calvin; T. C.; Rellim; Orientalist; Docendus; and several communications without signatures, have been received, and are under consideration. "An Enquirer after Truth," will be inserted in the next number.

ERRATA.—For *Almegest*, on the 340th page, read *Almagest*; and for *Ptolomy*, read *Ptolemy*.